THE MOTHERS BLESSING.

OR,

The godly Counsell of a Gentle-woman, not long since *deceased, left behinde her for her* CHILDREN.

Containing many good exhortations, and good admonitions profitable for all Parents to leave as a Legacy to their Children.

By Mris DOROTHY LEIGH.

Prov. 1. 8. *My son, heare the instruction of thy Father, and forsake not the law of thy Mother.*

Printed at *London* by *Tho. Cotes*, for *Andrew Crooke*. 1640.

Elizabeth

Bene is my name

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TO

THE HIGH AND EXCELLENT PRINCESSE the Lady ELIZABETH her Grace, Daughter to the High and mighty King of Great Brittaine, and Wife to the Illustrious Prince, the Count Palatine of the Rhine.

D.L. Wisheth all Grace and prosperity here, and Glory in the world to come.

MOst Worthy and Renowned Princesse, I being troubled & wearied with feare, lest my children

ſhould not finde the right way to Heaven, thought with my ſelfe, that I could doe no leſſe for them, than every man will doe for his friend, which was to write them the right way that I had truely obſerved out of the Written Word of God, leſt for want of warning, they might fall where I ſtumbled, & then I ſhould think my ſelfe in the fault, who knew there were ſuch downfals in the world, that they could hardly climbe the Hill to Heaven without helpe, and yet had not told them thereof. Wherefore I writ them the right

and

and ready way to Heaven, wel warrãted by the Scriptures of the Old and New Teſtament, which is the true Word of God, and told them how many falſe paths they ſhould finde, how they ſhould find them, and what care they ſhould have to ſhunne them: if they tooke a falſe way, what a trouble they ſhold have in turning again, what danger if they went on: & of many doubts which the world would make without a cauſe, and how ſilent it would bee in danger. Thus when I had written unto them of theſe things, I was at much peace

quiet, and contentment.

But as no contentment in the world continueth long: ſo ſuddenly there aroſe a new care in my minde, how this Scrole ſhould bee kept for my children, for they were too yõg to receive it, my ſelfe too old to keepe it, men too wiſe to direct it, the world too wicked to endure it. Then in great griefe I looked up to Heaven, from whence I know commeth all comfort; and looking up, I ſaw a moſt angelicall throne of Princely Peeres, & peereleſſe Princes prepared for heaven, & yet by the appointment of God

God were here to comfort us on the Earth: then I perceived that this Throne was the joy of England; then I considered, that the highest blood had the lowest minde; then I saw Humility looking downward, while the sweet slips of her vertue grew upward: then, even then Princely Lady, I beheld your milde & courteous countenance: which shewed, your heart was bent to doe good to all. Wherefore, without feare, and with much faith, I adventured to make your Grace the Protectresse of this my Booke, knowing that if you

would but suffer your name to be seene in it, Wisdome would allow of it, & al the wicked winde in the world could not blow it away. The Lord multiply his graces more and more on you, and vouchsafe unto you a numerous posterity; in whom your Grace may receive much joy and comfort, and Gods Church and true Religion, continuall defence and propagation.

Your Gracēs in all humble and obfervant duty:

D. L.

TO MY BELOVED

Sonnes, GEORGE, JOHN, and WILLIAM LEIGH, all things pertaining to *life and godlineſſe.*

MY Children. GOD having taken your Father out of this vale of teares to his everlaſting mercy in Chriſt; my ſelfe not onely knowing what a care he had in his life-time, that you ſhould be brought up godlily, but alſo at his death being charged in his Will, by the love and duty which I bare him, to ſee you well inſtructed and brought up in knowledge, I could not chuſe but ſeeke (according as I was in duty bound) to fulfill his Will in all things, deſiring no

greater comfort in the world than to see you grow in godlineſſe, that ſo you might meet your Father in Heaven, where I am ſure hee is; my ſelfe being a witneſſe of his Faith in Chriſt. And ſeeing my ſelfe going out of the World, and you but comming in, I know not how to performe this duty ſo well, as to leave you theſe few lines, which will ſhew you as well the great deſire your Father had, both of your ſpirituall and temporall good, as the care I had to fulfill his will in this; knowing it was the laſt duty I ſhould performe unto him. But when I had written theſe things unto you, and had (as I thought) ſome thing fulfilled your Fathers requeſt, yet I could not ſee to what purpoſe it ſhould tend unleſſe it were ſent abroad to you: for ſhould it bee left with the eldeſt, it is likely the youngeſt ſhould have but little part in it. Wherefore ſetting aſide all feare, I have adventured to ſhew my imperfection to the view of the world, not regar-

regarding what censure for this shall bee laid upon mee, so that herein I may shew my selfe a loving Mother, and a dutifull Wife. And thus I leave you to the protection of him that made you, and rest till death,

Your fearefull, faithfull, and carefull Mother.

D. L.

Counſell to my Children.

MY Sons, the readers of this book
I doe you not intreate
To beare with each miſplaced word:
for why; my pain's as great
To write this little Booke to you
(the world may thinke indeed)
As it will be at any time
for you the ſame to reade.

But this I much and oft deſire,
that you would doe for me,
To gather honey of each flower,
as doth the lab'rous Bee,
She looks not who did place the plant
nor how the flower did grow;
Whether ſo ſtately up aloft,
or neere the ground below,

But

But wher ſhe finds it, there ſhē works
and gets the wholeſome food,
And beares it home, and laies it up,
to doe her Country good.
And for to ſerve her ſelfe at need,
when Winter doth begin:
When ſtorme and tempeſt is without
then ſhe doth find within

A ſweet and pleaſant wholſome food
an houſe to keepe her warme,
A place where ſoftly ſhe may reſt,
and be kept from all harmē;
Except the Bee that idle is,
and ſeekes too ſoone for reſt,
Before ſhe filled hath her houſe,
whereby her ſtate is bleſt.

And then as ſhē did reſt too ſoonē,
too ſoone ſhe ſorrow knowes:
When ſtorms & tempeſts are without
then ſhe her ſelfe beſhrowes:

Shee looketh out, and ſeeth death
ready her to devoure,
Then doth ſhe wiſh that ſhee had got
more of the wholeſome flowre.

For why, within, her ſtore is ſpent
before the Winters paſt,
And ſhe by no meanes can endure
the ſtormy Winters bla't.
Shee lo keth out, and ſeeth death,
and findes no leſſe within:
Then too too late for to repent,
you ſee ſhe doth begin.

Therefore ſee you not idle be,
this I would have you know,
Be ſure ſtill that the ground be good,
where on the p'ant doth grow.
Then gather well, and loſe no time,
take heed, now you doe ſee;
Leſt you be unprovided found,
as was the idle Bee.

D. L.

The Contents of this Book

Chap. *Fol.*

1 The occasion of writing this Booke was the consideration of the care of Parents for their Children, 1

2 The first cause of writing is a Mother ly affection, 3

3 The best labour is for the food of the soule, 7

4 The second cause is, to stirre them to write, 14

5 The third cause is, to moove women to be carefull of their Children. 16

6 The fourth cause is, to arme them against poverty, 17

7 The fifth cause is, not to feare death, 19

8 The sixth cause is, to perswade them to teach their Children, 23

9 The seventh cause is, that they should give their Children good names, 27

10 Reasons of giving good names to Children, 42

11 Children to bee taught betimes, and brought up gently, 45

12 Choyce of Wives, 47

13 It is great folly for a man to misuse his owne choyce, 52

14 How to deale with servants, 56

15 Patience is necessary for governours of Families, 60

16 Meanes to further private Prayer, 63

17 Lets. 65

18 Helps against the former Lets, 67

19 To pray often, 70

20 Not to neglect private Prayer, 76

21 Men

The Contents.

21 Men become worse for want of using good means 79
22 To lay hold on Christ, is the best thing in the world. 84
23 What need there is to speake much of Christ. 87
24 The unthankfullnesse of rich men a great sinne. 98
25 How to read with profit, 100
26 The preeminence of private Prayer, 102
27 The benefit of acquaintance with God, 104
28 How long we have need of private Prayer, 106
29 Who pray privately, 108
30 The way to rule our corruption, 111
31 The benefit of the holy Ghost, 120
32 God accepteth weake Prayers, 127
33 No certaine rule of private Prayer, 150
34 Divers men troubled with divers sinnes, 152
35 Be not hurt by a little temptation, 155
36 Idlenesse and covetousnesse to be avoyded, 167
37 A dangerous let of Prayer. 171
38 Reasons of casting our care upon God, 190
39 Against immoderate care. 200
40 The poyson of outward things, 214
41 Prodigality set out, 221
42 Difference betweene an act, and habit of sinning, 228
43 The service of the Lords day ought to be publike 232
44 The honourable calling of Ministers stained by worldlinesse, 239
45 The right use of goods. 265

THE

THE MOTHERS BLESSING.

CHAP. I.

The occasion of writing this Booke, was the consideration of the care of Parents for their children.

MY Children, when I did truly weigh, right ly consider, and likewise perfectly see the great care, labour, travell, and continuall study, which Parents take to enrich their Children; some wearing their bodies

bodies with labour, ſome breaking their ſleepes with care, ſome ſparing from their owne bellies, and many hazarding their ſoules, ſome by bribery, ſome by ſimony, others by perjury, & a multitude by uſury; ſome ſtealing on the Sea, others begging by Land, portions from every poore man, not caring if the whole Common-wealth bee impoveriſhed, ſo their Children be enriched: for themſelves, they can bee content with meat, drinke, and cloth, ſo that their children by their meanes may bee made rich; alwayes abuſing this portion of Scripture. *Hee that provideth not for his owne family is worſe than an Infidell*: even ſeeking for the temporall things

1 Tim. 5. 8.

things of this world, and forgetting those things which bee eternall. When I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods,) to exhort and desire you to follow the counsell of Christ: *First seeke the Kingdome of God and his Righteousnesse, and then all these things shal be administred unto you.*

CHAP. 2.

The first cause of writing, is a Motherly affection.

BVt lest you should marvell, my children, why I doe not according to the usuall custome of Women, exhort you by words and admoni-

admonitions rather than b
writing; a thing ſo unuſua
among us; and eſpecially i
ſuch a time when there be ſ
many godly Bookes in th
world, that they mould i
ſome mens ſtudies, whi
their Maſters are mard, b
cauſe they will not medita
upon them; as many men
garments Moth-eate in the
Cheſts, while their Chriſt
an brethren quake with col
in the ſtreet for want of co
vering; know therefore tha
it was the Motherly affect
on that I bare unto you all
which made mee now (as
often hath done heretofore
forget my ſelfe in regard o
you, neither care I what yo
or any ſhall thinke of me,
among many words I ma
writ

yrite but one ſentence, which may make you labour or the ſpirituall food of the oule, which muſt be gathered every day out of the Word, as the children of Iſrael gathered *Manna* in the Wilderneſſe. By the which you may ſee it is a labour: but what labour? A pleaſant abour, a profitable labour: a abour, without the which he ſoule cannot live. For as he Children of Iſrael muſt needes ſtarve, except they gathered every day in the Wilderneſſe and fed of it: ſo muſt your ſoules, except you gather the ſpirituall *Manna* out of the Word every day, and feede of it continually: for as they by this *Manna* comforted their hearts, ſtreng-

ſtrengthned their bodies, &
preſerved their lives; ſo b
this heavenly word of God
you ſhal comfort your ſoul
make them ſtrong in faith
and grow in true godlineſſe
and finally, preſerve them
with great joy, to everla
ſting life, through faith i
Chriſt: whereas, if you de
ſire any food for your ſoule
that is not in the writte
word of GOD, your ſoule
die with it, even in you
hearts and mouthes: even a
they that deſired other food
died with it in their mouths
were it never ſo dainty; ſo
ſhall you, and there is no re-
covery for you.

CHAP.

CHAP. 3.

The best labour is for the food of the soule.

OH my Children, is not this a comfortable labour! Our Saviour CHRIST saith, *Labour not for the meate that perisheth, but for the meat that endureth to everlasting life:* and yet I see, and feare you shall see, how many there bee that crosse Christ in these words; nay, rather crosse themselves: for contrary to our blessed Saviours counsell, they labour for the meate that perisheth and in the meane time they loose the food of everlasting life. This (my beloved sonnes, and deare children) is the cause that maketh

maketh me ſo much to feare you, and thoſe who hereafter ſhall come of you, becauſe I ſee ſo many that regard not the words of our Saviour Chriſt, who came from the high Throne of GOD, and preached to us, and prayed for us, and tooke our fleſh upon him, and kept us without ſinne, refuſing no company, healing every ſickneſſe and diſeaſe, fed the hungry, gave pardon to every ſinner that would but aske it, dyed for us, endured the paines of Hell for us; yea, more than this, even in our owne fleſh he overcame ſinne, death, and Hell; yea, and more than this, alſo hee carryed our fleſh into Heaven, in the ſight of many, and

there

there keepes it, and is become a Mediator for us in it; hee joyned himselfe to us in our flesh, as it is written, *Hee tooke our flesh upon him*: Heb. 2. 14. He taught us to joyne our flesh unto him by faith, that *where he is, there wee might be with him also*: Ioh. 17. 14. and if wee will not follow him, that hath done all this for us, and much more than I can write or declare, how unthankefull shall wee shew our selves?

My deare children; have I not cause to feare? The Holy Ghost saith by the Prophet, *Can a mother forget the childe of her wombe?* Esay 49. 15. As if hee should say: Is it possible that shee which hath carryed her childe within her, so

neare her heart, and brought it forth into the World with ſo much bitter paine, ſo many groanes and cries, can forget it? Nay, rather, will ſhee not labour now till Chriſt be formed in it? Will ſhee not bleſſe it every time it ſuckes on her breaſt, when ſhee feeles the blood come from her heart to nouriſh it? Will ſhee not inſtruct it in the youth, and admoniſh it in the age, and pray for it continually? Will ſhe not be afraid that the childe which ſhee endured ſuch paine for, ſhould endure endleſſe paine in Hell? Could Saint *Paul* ſay unto the *Galathians*, that were but ſtrangers to him concerning the fleſh onely he had ſpent ſome time among

amongst them, to bring them to the profession of the truth, from which he feared they would fall? And could hee, I say, write unto them, *My little children, of who I do travell again in birth, untill Christ be formed in you?* And can any man blame a Mother (who indeed brought forth her childe with much paine) though shee labour againe, till CHRIST bee formed in them? Could Saint *Paul* wish himself separated from GOD for his Brethrens sake? And will not a Mother venture to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed in writing to her Children, since

Gal 4.19.

Rom. 9.3.

every man knowes, that the love of a mother to her children, is hardly contained within the bounds of reason. Neither must you, my sonnes, when you come to bee of judgement, blame me for writing to you, since Nature telleth me, that I cannot long bee here to speake unto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in minde of the words of our Savicur CHRIST, which saith, *Labour not for the meate that perisheth, &c.* Where you see that the food of the soule is to bee gotten by labour. *Why stand you here* (saith CHRIST) Here is no time to be idle:

Ioh 6.27.

Mat 20.6.

they

they that will rest with Christ in Heaven, must labour to follow him here on earth. *Blessed are the dead that die in the Lord, for they rest from their labour.* Revel. 14. 3.

Thus you see, if you will goe to the place which Christ hath bought for you, you must labour to follow Christ; hee laboured to get it for you, or else all your labour would have beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leave Christ, and take hold of traditions: and a number loyter, and by that meanes never get hold on

Christ. And this is the cause why I write unto you, that you might never flie from him with the one, nor yet loyter with the other; but that you might learne to follow him, and to take hold of him in the written Word of God, where you shall finde him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures,* (saith he) *for they testifie of me,* Labour therefore that you may come unto Christ.

Joh 5,35.

CHAP. 4.

The second cause is, to stirre them up to write.

THE second cause, my sonnes, why I write unto you (for you may thinke that

hat had I had but one cauſe, I would not have changed the uſuall order of women) is needefull to be knowne, and may doe much good. For where I ſaw the great mercy of God toward you in making you men, and placing you amongſt the wiſe; Where you may learne the true written Word of God, which is the path-way of all happineſſe, and which will bring you to the chiefe City, new *Ieruſalem*; and the ſeven liberall Sciences, whereby you ſhall have at leaſt a ſuperficial ſight in all things; I thought it fit to give you good example, and by writing to intreate you, that when it ſhall pleaſe God to give both vertue and grace

with your learning, hee having made you men, that you may write and ſpeake the Word of God, without offending any, that then you would remember to write a booke unto your children, of the right and true way to happineſſe, which may remaine with them and theirs for ever.

CHAP. 5.

The third cauſe is to move women to bee carefull of their Children.

THe third is, to encourage Women, (who, I feare, will bluſh at my boldneſſe) not to be aſhamed to ſhew their infirmities, but to give men the firſt and chief place: yet let us labour to come in the

the ſecond: and becauſe we muſt needes confeſſe that ſin entred by us into our poſterity: let us ſhew how carefull we are to ſeeke to Chriſt, to caſt it out of us, and our poſterity; and how feareſull we are that our ſin ſhould ſink any of them to the loweſt part of the earth; wherefore let us call upon them to follow Chriſt, who will carry them to the height of heaven.

CHAP. 6.

The fourth cauſe is, to arme them againſt poverty.

THe fourth cauſe is, to deſire you that you will never feare poverty, but alwayes know it is the ſtate of the Children of God to

be more in the world. Christ
Ioh. 12.8. saith, *Ye shall have the poore with you alwayes*. It may be, hee hath appointed you or yours to bee of this poore number. Doe not strive against Christ. *It is as hard*
Mat. 19. 24. (saith he) *for a rich man to enter into heaven as for a Camell to goe thorow the eye of a Needle*. S. *Iames* saith, *Woe be to*
Iam. 5. 2, 3 *you that are rich*. S. *Paul* saith
1 Tim. 1. 6, 20. *The desire of money is the root of all evill*. Which if it bee true, as it is not to be doubted of, and you feare poverty, then it doth necessarily follow, that you will desire the root of all evill, which is money, and so become good for nothing. The feare of poverty maketh men run into a thousand sinnes, which

nothing

nothing elſe could draw them to; for many fearing the cold ſtormes of poverty, which never laſt long, runne on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perſwade the nature of man from the feare of poverty: wherefore I will ſpeake more of that afterwards: onely I now ſay, feare not to be poore with *Lazarus*, but feare a thouſand times to be rich with *Dives*.

CHAP. 7.

The fifth cauſe is, not to feare death.

THE fifth cauſe is, to deſire you never to feare death, for the feare of death hath

hath made many to deny the knowne truth, and so have brought a heavy judgement of God upon themselves. A great reason why you should not feare death, is, because you can by no meanes shun it, you must needs endure it: and therefore it is meet that you should be alwayes prepared for it, and never feare it. *Hee that will save his life,* Mat. 16. 20 saith Christ, *shall lose it, and he that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soever he come: for perhaps thou shalt have more paines upon thy bed, and be worse provided to beare them, by reason of some grievous sickenesse, than thou art like to

to feele, when God ſhall call thee forth to witneſſe his truth. The onely way not to feare death, is alwaies to be provided to die. And that thou mayeſt alwaies bee provided to die, thou muſt bee continually ſtrengthening thy faith with the promſes of the Goſpell; as, *He that liveth and beleeveth, ſhall not die; and though hee were dead, yet ſhall he live.* *Meditate in the Law of the Lord day and night,* (as the Pſalmiſt ſaith) and then thou ſhalt bee fit to bring forth fruit in due ſeaſon: then ſhalt thou bee fit to ſerve God, thy King, and Countrey, both in thy life, and in thy death, and alwayes ſhalt ſhew thy ſelfe a good member.

Iohn 11. 25, 26.

Pſal. 1. 2.

ber of Ieſus Chriſt, a faithful ſubject to thy Prince, and alwayes fit to governe in the Chriſtian Common-wealth, & then thou mayſt faithfully and truely ſay, *Whether I live or die, I am the Lords.* But without continuall meditation of the word: this cannot bee done. And this was one of the chiefe cauſes why I write unto you, to tell you that you muſt meditate in the Word of God: for many reade it, and are never the better, for want of meditation. If yee heare the Word, and read it without meditating thereon, it doth the ſoule no more good, than meat and drinke doth to the body, being ſeene and felt, and never fed upon: for as the

Rom. 14. 8.

the body will die, although it ſee meat; even ſo will the ſoule, for all the hearing and reading of the Word, if that ye doe not meditate upon it, and gather faith, and ſtrengthen it, and get hold of Chriſt; which if ye do, Chriſt will bring you to the Kingdome of his Father; to which you can come by no meanes, but by faith in him.

CHAP. 8.

The ſixt cauſe is, to perſwade them to teach their children.

THE ſixt reaſon is, to intreat and deſire you, and in ſome ſort to command you, that all your Children, bee they Males or Females, may

may in their youth learne to reade the Bible in their own mother tongue: for, I know it is a great helpe to true godlineſſe. And let none of you pleade poverty againſt this; for, I know that if you bee neither covetous, prodigall, nor idle, either of which ſinnes will let no vertue grow where they come, that you need not faile in this: but if you will follow the Commandement of the Lord, and labour ſix daies, and keepe the ſeventh holy to the Lord, and love him with all your heart, ſoule and ſtrength, you will not only be willing, but alſo able to ſee them all brought up to reade the Bible. *Solomon* that was wiſe, by the Spirit of

of GOD, ſaid, *Remember thy Creator in the dayes of thy youth.* And ye are alſo commanded to *write it upon the walles of your houſes, and to teach it your children. I know* (ſaith God) *that Abraham will teach his children, and his childrens children, to walke in my Commandements.* Alſo I further deſire you, becauſe I wiſh all well, and would bee glad you ſhould doe as much good as could bee in the Wilderneſſe of this World, that if any ſhall at any time deſire you to bee a witneſſe in the baptizing of their childe, that then you ſhal deſire the perſon ſo deſiring, to give you his faithfull word, that the childe ſhall bee taught to reade, ſo ſoone as

Eccleſ. 12

Deut. 11. 19, 20.

Gen. 18. 19.

as it can conveniently learne and that it ſhall ſo continue, till it can read the Bible. If this will not be granted, you ſhal refuſe to anſwer for the childe: otherwiſe doe not refuſe to be a witneſſe to any: for it is a good Chriſtian duty. Moreover, forget not whether you anſwer for the Childe or no, to pray, that the childe baptiſed may receive the Holy Ghoſt, with al other children of the faithfull, eſpecially when you are where a childe is baptiſed; for it is your duty to pray for the increaſe of the Church of God. *Pray for the peace of Ieruſalem*, (ſaith the Pſalmiſt) *let them proſper that love thee.*

Pſal 122 9.

CHAP.

CHAP. 12.

The seuenth cause is, that they should give their Children good names.

THE seuenth cause is, to intreate you, that though I doe not liue to bee witnesse to the baptising of any of your children, yet you would giue me leaue to giue names to them all. For though I doe not thinke any holinesse to bee in the name, but know that GOD hath his in every place, and of every name; yet I see in the Bible, it was obserued by GOD himselfe, to giue choise names to his Children, which had some good signification. I think it good therefore, to name your children

children, after the names o
the Saints of God, whic
may be a meanes to put the
in minde of some vertue
which those Saints used
especially, when they shal
reade of them in the Bible
and seeing many are desirou
to name both their own
Children and others, afte
their owne names, this wil
bee a meanes to increase th
names of the Saints in th
Church, and so none sha
have occasion to mislike hi
name, since hee beareth th
name of such a Saint as hat
left a witnesse to the world
that hee lived and dyed i
the true faith of Iesus Chris
The names I have chose
you are these, *Philip*, *Eliza-*
beth, *Iames*, *Anna*, *Iohn*, an
Susanna

Susanna. The vertues of them that bore those Names, and the causes why I chose them, I let passe, and onely meane to write of the last name, * *Susanna*, famoused thorow the world for chastity; a vertue which alwayes hath beene, and is of great account; not onely amongst the Christians, and people of God, but even among the Heathens and infidels: In so much that some of them have written, that a woman that is truely chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truely chaste, hath no vertue in her. The which saying may well be warranted by the Scripture; for, who so is truely

* *The Story of Susanna, though it be not Canonical, nor to be equalled to those books that are; yet it may be true, and of good use, as many other Histories, written by men, are.*

truly chaſt, is free from idleneſſe, and from all vaine delights, full of humility, and all good Chriſtian vertues; who ſo is chaſte, is not given to pride in apparell, nor any vanity, but is alwayes either reading, meditating, or practiſing ſome good thing which ſhee hath learned in the Scripture. But ſhe which is unchaſt, is given to be idle; or if ſhe doe any thing, it is for a vain-glory, and for the praiſe of men, more than for any humble, loving, and obedient heart that ſhee beareth unto GOD and his Word, who ſaid, *Six daies ſhalt thou labour*; and ſo left no time for idleneſſe, pride, or vanity; for in none of theſe is there any holineſſe. The unchaſte woman

Exo. 20. 9

man is proud, and alwayes decking her ſelfe with vanity, and delights to heare the vaine words of men, in which there is not onely vanity, but alſo ſo much wickedneſſe, that the vaine words of men, and womens vaineneſſe in hearing them, have brought many women to much ſorrow and vexation, as woefull experience hath, and will make many of them confeſſe.

But ſome will ſay, had they onely lent an eare to their words, they had done well enough.

To anſwer which, I would have every one know, that one ſinne begetteth another, The vain words of the man, and the idle eares of the woman,

woman, beget unchaſte thoughts oftentimes in the one, which may bring forth much wickedneſſe in them both.

Gen.3.12 Man ſaid once, *The woman which thou gaveſt mee beguiled me, and I did eate.* But wee women may now ſay, that men lye in waite every where to deceive us, as the Elders did to deceive *Suſanna.* Wherefore, let us be as ſhee was, chaſte, watchfull, and wary, keeping company with Maids. Once *Iudas* betrayed his Maſter with a kiſſe, and repented it; but now men like *Iudas*, betray their Miſtreſſes with a kiſſe, and repent it not, but laugh and rejoyce that they have brought ſin and ſhame to her that

that trusted in them. The only way to avoid all which, is to bee chaste with *Susanna*, and being women, to embrace that vertue, which being placed in a Woman, is most commendable.

An unchaste Woman destroyeth both the body and the soule of him shee seemeth most to love, and it is almost impossible to set down the mischiefes, which have come through unchaste women. *Solomon* saith, that *her steps lead to Hel*. Wherefore bring up your daughters as *Susanna's* Parents brought up her: teach them the Law of the Lord continually, and alwayes perswade them to embrace this vertue of Chastity. Prov. 2. 18

It may bee that ſome of you will marvell, ſince I ſet downe names for the imitation of their vertues that bore them; why I placed not *Mary* in the firſt place, a woman vertuous above al other women. My reaſon was this: becauſe I preſumed, that there was no woman ſo ſenſeleſſe, as not to looke what a bleſſing God hath ſent to us women, through that gracious Virgin, by whom it pleaſed GOD to take away the ſhame which *Evah* our Grand-mother had brought to us: For before, men might ſay; The Woman beguiled me, and I did eate the poyſoned fruite of diſobedience, and I dye. But now man may ſay, if he

he say truely: The Woman brought me a Saviour, and I feed on him by faith, and live. Here is this great and woefull shame taken from women, by God working in a woman: man can claime no part in it: the shame is taken from us, and from our posterity for ever. *This seede of the woman hath taken downe the Serpents head*: and now, whosoever can take hold of the seede of the Woman by faith, shal surely live for ever. And therefore all generations shal say, that she was blessed, who brought us a Saviour, the fruite of obedience, that whosoever feedeth of shall live for ever: and except they feed of the seed of the Woman, Gen 3.15. Ioh 6.53.

they have no life. Will not therefore all women ſeeke out this great grace of God, that by *Mary* hath taken away the ſhame which before was due unto us ever ſince the fall of man?

Mary was filled with the Holy Ghoſt, and with all goodneſſe, and yet is called the bleſſed Virgin: as if our God ſhould (as he doth indeed) in brieſe comprehend all other vertues under this one vertue of Chaſtity: wherefore I deſire that all women, what name ſoever they beare, would learne of this bleſſed Virgin, to bee chaſte: for though ſhee were more repleniſht with grace than any other, and more freely beloved of the Lord,

yet

yet the greateſt title that ſhe had, was, that ſhee was a bleſſed and pure Virgin: which is a great cauſe to move all women, whether they be Maides or Wives, (both which eſtates ſhee honoured,) to live chaſtely, to whom for this cauſe God hath given a cold and temperate diſpoſition, and bound them with theſe words, *Thy deſire ſhall be ſubject to thy husband.* As if God in mercy to women, ſhould ſay; You of your ſelves ſhall have no deſires, onely they ſhall be ſubject to your Husbands: which hath beene verified in Heathen women ſo, as it is almoſt incredible to bee beleeved: for many of them, before they would bee defi-

Gen. 3.6.

led have beene careleſſe of their lives, and ſo have endured all thoſe torments that men could deviſe to inflict upon them, rather than they would loſe the name of a modeſt Maid, or a chaſte Matron. Yea, and ſo farre they have beene from conſenting to any immodeſty, that if at any time they have beene raviſhed, they have either made away themſelves, or at leaſt have ſeparated themſelves from company, not thinking themſelves worthy of any ſociety, after they have once beene deflowred, though againſt their will. Wherefore the woman that is infected with the ſinne of uncleanneſſe, is worſe then a beaſt, becauſe it deſireth but

for

for nature, and ſhe to ſatisfie her corrupt luſts.

Some of the Fathers have written, that it is not enough for a woman to be chaſte, but even ſo to behave her ſelfe, that no man may thinke or deeme her to bee unchaſte. Wee reade that in the Primitive Church, when there were warres betweene the Chriſtians and the Pagans, if at any time the Pagans had got victory, that then they would ſeeke to deflowre the Virgins: to the which ſinne, before the Chriſtians would yeeld, they would continually lay violent hands upon themſelves, in ſo much that the Doctors of the Church were oftentimes conſtrained to make

divers Sermons and Orations to them, to diſſwade them from that cruelty which they inflicted upon themſelves rather than they would ſuffer themſelves to bee deflowred: ſuch a diſgrace did they thinke it, to havebut one ſpot of uncleanneſſe, and yet none of theſe were ſo holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend men of the Church have gathered this, that there were five women of great vertue in the time of the Law; the firſt letters of whoſe names doe make her whole name, to ſhew, that ſhee had all their vertues wholly combined in her, as namely: *Michal*,

Michal, Abigail, Rachel, Iudith, and *Anna*.

She was as faithfull to her Husband, as *Michal*, who saved her Husband *David*, from the fury of *Saul*, although he were her Father, and her King, not preferring her own life, before the safety of her Husband. Shee was as wise as *Abigail*, who is highly commended for her Wisedome: amiable in the sight of her Husband as *Rachel*: stout and magnanimous in the time of trouble, as *Iudeth*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name many vertues are called to remembrance, I thinke it meete that good names bee given to all wo-

1 Sam. 19. 12.

1 Sam. 25 3.

Gen. 29. 17.

1 Sam. 1. 11.

men, that they might call to minde the vertues of those women, whose names they beare: but especially above all other morall vertues, let women bee perswaded by this discourse, to embrace Chastity; without which, we are meere beasts, and no women.

CHAP. 10.

Reasons of giving good names to Children.

IF yee shall thinke mee too tedious about the naming your children; I tell you that I have some reasons for it, and the first is this, to make them reade in the Bible the things which are written of those Saints, and learne to imitate

imitate their vertues. Secondly, because many have made a god of the Virgin *Mary*, the Scripture warranting no such thing, and have prayed to her. (though there they shall finde that shee was a woman; yea, and a comfort to all women: for she hath taken away the reproach which of right belonged unto us, and by the seed of the Woman wee are all saved) it was therefore fit I should speake largely of that name. Thirdly, seeing many have heretofore, and now doe make Images of Saints; to put them in minde of the Saints, and so by little and little have at last worshipped the workes of their owne hands, for feare of forgetting

getting the Saints, have forgotten the ſecond Commandement: I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they led their lives, than by looking upon a painted piece of paper, or a carved ſtone. And this by the way may bee marvelled at, that they which love to worſhip Images; never love to name their children after the names of the Saints; for if they had ſo done, by this time we ſhould have had no other names but *Matthew*, *Marke*, *Luke*, *Iohn*, *Timothy*, and ſuch as followed Chriſt faithfully. Then *Moſes*, and his mildeneſſe,

would

would bee more talked of: *Samuel*, and his obedience would be more ſought after; *Abraham*, and his faithfullneſſe would bee more followed. Laſtly, this I will tell you, that there is no man but will be aſhamed to doe any thing which ſhall diſgrace the good name, after which he is called; as if one ſhould ſay, Is this a *Moſes*? Is this an *Elias*? and hath ſuch qualities as theſe?

CHAP. II.

Children to be taught betimes and brought up gently.

I Am further alſo to intreate you, that all your Children may bee taught to reade,

reade, beginning at foure yeares old, or before, and let them learne til ten, in which time they are not able to doe any good in the Commonwealth, but to learne how to serve God, their King and Countrey, by reading. And I desire, entreate, and earnestly beseech you, and every one of you, that you will have your Children brought up with much gentlenesse, and patience. What disposition soever they be of gentlenesse will soonest bring them to vertue: for frowardnesse and curstnesse doth harden the heart of a child, and maketh him weary of vertue: among the froward thou shalt learn frowardnesse: let them therfore be gently used, and alwayes

wayes kept from idleneſſe, and bring them up in the Schooles of learning, if you bee able, and they fit for it. If they will not be Schollers, yet I hope they will be able, by Gods grace to read the Bible, the Law of God, and bee brought to ſome good Vocation or calling of life. *Solomon* ſaith, *Teach a childe in his youth, the trade of his life, and he will not forget it, nor depart from it, when he is old.* Prov. 22. 6

CHAP. 12.
Choyce of Wives.

NOw for your Wives, the Lord direct you, for I cannot tell you what is beſt to bee done; Our Lord ſaith,

saith, *First seeke the kingdome of God and his righteousnesse, and all things else shal be ministred unto you.* First, you must seeke a godly wife, that shee may be a help to you in godlinesse. For God said, *It is not good for man to bee alone: let him have a helper meete for him:* And shee cannot bee meet for him, except shee be truely godly; for God counteth that the man is alone still if his wife bē not godly: If I should write unto you, how many the Scripture maketh mention of, that have beene drawne to sin, because they marryed ungodly wives, it would bee tedious for you to reade.

Gen. 2.3

The world was drowned because mēn married ungodly

Gen 6 2.3

ly wives. *Solomon*, who was not onely the wiſeſt man that ever was, but was alſo mightily iudued with the Spirit of God, by marrying Idolatrous women, fell (for the time) to Idolatry. Never thinke to ſtand, where *Solomon* fell. I pray God that neither you, nor any of yours may at any time marry with any of thoſe, which hold ſuch ſuperſtitions, as they did, or as ſome doe now; as namely, to pray to Saints; to pray in Latine, to pray to goe to Purgatory, &c. Let no riches or money bring your poſterity to this kinde of tradition. The beloved Apoſtle of CHRIST ſaith, *Love not the world, nor the things that*

1 King. 11.4.

that are in the world; for hee knew well, that a little that a man loveth not, would ſuffice him: a little with a godly woman, is better than great riches with the wicked. *Rebecca* ſaith, *I ſhall be weary of my life, if Iacob take a Wife of the Daughters of Heth*: as if ſhe ſhould ſay, if my ſonne marry an ungodly Wife, than all my comfort of him and his is gone, and it will be a continuall griefe to me, to ſee him in league and friendſhip amongſt the wicked. If ſuch a ſhame and ſin commeth upon my ſonne, as can by no meanes be helped, nor by no meanes comforted, what availeth me then to live?

2 Cor. 6. 14 *Bee not unequally yoaked,* (ſaith

(saith the Holy Ghost.) It is indeed very unequall, for the godly and ungodly to be united together, that their hearts must bee both as one, which can never be joyned in the feare of God, and faith of Christ. Love not the ungodly: marry with none except you love her, and bee not changeable in her love: let nothing, after you have made your choyce, remove your love from her, for it is an ungodly and very foolish thing for a man to mislike his owne choyce, especially since God hath given a man much choyce amongst the godly; and it was a great cause that mooved GOD to command his to marry with the godly, that there might

might be a continuall agreement betweene them.

CHAP. 13.

It is a great folly for a man to mislike his owne choice.

ME thinkes I never saw a man shew a more senseleſſe simplicity, than in misliking his owne choyce, when God hath given a man almoſt a world of women to chooſe him a wife in. If a man have not wit enough to chooſe him one whom hee can love to the end, yet me thinkes hee ſhould have diſcretion to cover his owne folly; but if hee want diſcretion, me thinks he ſhould have policy, which never failes a man to diſſemble his owne

owne ſimplicity in this caſe. If he want wit, diſcretion, and policy, he is unfit to marry any woman.

Doe not a woman that wong, as to take her from her friends that love her, and after a while to beginne to hate her. If ſhee have no friends, yet thou knoweſt not, but that ſhe may have a husband that may love her. If thou canſt not love her to the end, leave her to him that can.

Me thinks, my ſonne could not offend me in any thing, if he ſerved God, except hee choſe a wife that hee could not love to the end: I need not ſay, if hee ſerved God: for if hee ſerved God, hee would obey GOD, and then

then he would cauſe a godly Wife, and liue lovingly and godly with her, and not to doe as ſome man, who taketh a Woman, to make her a companion and fellow, and after he hath her, he makes her both a ſervant and drudge. If ſhee be thy wife, ſhee is alwayes too good to be thy ſervant, and worthy to be thy fellow. If thou wilt have a good wife, thou muſt goe before her in all goodneſſe, and ſhew her a patterne of all good vertues, by thy godly and diſcreete life: and eſpecially in patience, according to the counſell of the Holy Ghoſt: *Beare with the woman, as with the weaker veſſell,* Here God ſheweth, that it is her

1 Pet. 7. 3

imper-

imperfection that honoureth thee, and that it is thy perfection that maketh thee to beare with her: follow the Counsell of God, therefore, and beare with her. God willed a man *to leave father and mother for his wife.* Gen. 2. 24
This sheweth what an excellent love GOD did appoint to bee betweene man and wife. In truth I cannot by any meanes set downe the excellency of that love: but this I assure you, that if you get wives that bee godly, and you love them, you shall not neede to forsake mee; whereas if you have wives that you love not, I am sure I will forsake you. Doe not your selves that wrong, as to marry a woman

man that you cannot love: ſhew not ſo much childiſhneſſe in your ſexe, as to ſay you loved her once, and now your minde is changed: if thou canſt not love her for the goodneſſe that is in her, yet let the grace that is in thy ſelfe, move thee to do it; and ſo I leave thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chooſe godly, and live happily, and die comfortably, through faith in Ieſus Chriſt

CHAP. 14.

How to deale with ſervants.

YET one thing I am to deſire you to doe at my requeſt, and for my ſake: and

and though it be ſome trou-
ble to you to performe it,
yet I aſſure my ſelfe you will
doe it. If God ſhall at any
time give you or any of you,
a ſervant, or ſervants, you
ſhall aske them if they can
reade; if they cannot, you
ſhall at my requeſt, teach
them, or cauſe them to bee
taught, till they can reade
the tenne Commandements
of Almighty GOD: And
then you ſhall perſwade
them to practiſe by them-
ſelves, and to ſpend all their
idle time in reading, that ſo
they may come the better
to know the will of GOD
written in his Word. Re-
member, your ſervants are
GODS ſervants as well as
yours: if they be not, ſay as

Pſal.101.7 *David* ſaid, *There ſhall not an ungodly perſon dwell in mine houſe; hee that loveth or maketh lies ſhall depart out of my ſight.*

It is not for you, by any meanes, to keepe any ungodly, prophane, or wicked perſon in your houſe, for they bring a curſe upon the place wherein they are, and not a bleſſing; neither will they bee taught any goodneſſe, but you muſt keepe thoſe that bee tractable and willing to ſerve God, that hee may bleſſe you and your houſhold. For GOD doth not delight in that Maſter, that will ſuffer his ſervant to blaſpheme his name, or to miſ-ſpend his Sabbaths; for GOD commanded the Maſter,

Master, that hee should see his servants to keepe holy the Lords day, and if hee keepe that day holy, he will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the servants of God, and then remember they are your brethren: use them well and bee as ready to doe them good, as to have their service. Bee not chiding for every trifle, for that will hinder good living, and nothing enrich you. Be carefull that they bee godly, for *Godlinesse hath the promise of this present life, and of the life to come: Godlinesse is great riches, if a man bee contented with that hee hath: for wee*

Exod. 20.

1 Tim. 4 8.

1 Tim. 6. 6 7, 8.

brought nothing with us into this world, neither ſhall we carry any thing out of the world: if wee have food and rayment, let us therewith be contented.

CHAP. 15.

Patience is neceſſary for Governours of Families.

LIve godlily and patiently in your houſe, if you cannot bee patient, never thinke to live godlily; for if Sathan ſee you of a froward minde, hee will ſoone finde matter enough to ſet you on worke. Pray faithfully with your ſervants twice a day, and live ſo godlily that you may bee an example to them to follow you.

Pray often privately, faithfully

fully and zealously unto God, in the name of Christ, so it may well be warranted by his Word, for that is a true marke of the childe of God. Many heare the Word, as our Saviour witnesseth, but few follow it. Many pray openly, as the Pharisees did, to bee seene of men: but CHRIST saith, they have their reward. This was not because Christ misliked publike prayer, but because hee saw their hearts, and so knew that they prayed more to bee seene of men, than for any true faith they had in him. CHRIST saith, *When two or three be gathered together in my Name, I will bee with them.* And this mercifull promise is enough

Mat. 22. 14

Mat. 6. 26.

Mat. 8. 20.

to make any man pray: for though he doe it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his owne weakenesse, and calleth to God for his assistance and grace to serve him. One is also helped by the prayer of another; and the weaker is made partaker of the prayers of the stronger; for Christ taught us to pray one for another, Forgive us our trespasses. When Christ saith, *If two or three bee gathered together in my Name, I will bee with them:* He doth not say, With some of them, but; *I will be with them*, that is, with all of them that are joyned together in my Name. Though some be

Mat. 6. 12

weaker,

weaker, and some bee stronger, yet they all shew their obedient hearts, and GOD will accept them in Christ. And this is a great meanes to stirre up their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

CHAP. 16.

Meanes to further private Prayer.

NOw all things are to be used, that are meanes to stirre us up to private prayer, and all things are to bee shunned that hinder us from it. Those things that may further us to it, are hearing the Word, rea-

ding it, praying publikely, and being in company with others when they pray: for all these help to increase and strengthen faith, and without faith it is impossible to pray aright, either publikely or privately, or to take hold of the promises of GOD in Christ, beleeving that our prayers shall bee accepted and granted, so farre forth as shall bee to Gods glory and our good, and the true servant of God wil never desire more, than hee knoweth by faith in Christ, (which he hath learned by the promises of the Gospell) that he shall have.

CHAP.

CHAP. 17.
Lets.

THere bee many things that will hinder both man and woman from this duty. The Devill will doe what hee can to hinder us; the world is our hinderance continually; and a mans owne friends are oftentimes hinderances too; yea, a mans owne nature will never bee willing to talke with God: for by nature wee run away from him with *Adam*; and rather hide our selves with fig-leaves, and excuses, than come to God, and fall down before him on our faces, confesse our sins, acknowledge our unworthines, crave par-

don for Christs sake of God for all our transgressions. Yet *Adam* had more cause to run away than we have, and we have more cause a great deale to come to God, than he had; for he knew not then that God would call him backe againe, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him; but wee know that God hath called *Adam* and all his posterity, and given them pardon in Christ, if they will come and aske it in faith and repentance. Hee therefore that doth not often and privately fall downe and humble himselfe before God, and confesse his owne sinnes, craving pardon in Christ

Christ, and by faith applying the promises of God to himselfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray privately, or feelest thy selfe cold in prayer, for to helpe thy selfe, thus thou shalt doe.

CHAP. 18.

Helps against the former lets.

EVery morning, so soone as thou canst, (for the sooner, the better) before the world get hold on thee, either with profit or pleasure, (for these are the devils baites) or before thou feedest thy body (for the bo-

body is a great deale more ſubject to the ſpirit, when it is not pampered nor fed at his owne will) then, I ſay, goe into ſome private place, and fall downe on thy face, as the Publican did, and ſet thy ſelfe afarre off, and ſay, *God be mercifull to mee a ſinner*, O LORD, I acknowledge that I cannot pray, pardon me deare Father, for Ieſus Chriſt his ſake quicken mee with thy Holy Spirit: give me faith to call upon thee: and I beſeech thee graciouſly to remember thy promiſe, which ſayeſt, *Come unto mee all yee that labour and be heavy laden, and I will eaſe you.* O Lord! I am loaden with my ſinnes, and againſt all reaſon they keepe me

Luk. 18. 13

Mat. 11. 18

me from seeking pardon for them, and grace to shunne them. Good Father, for Christ his sake remoove my sinnes farre from mee, and give mee faith in thy Sonne, which may assure mee, that thou dost accept of me, as of thy servant in him. And although I be most unworthy in my selfe, yet by thy promises in Christ, which shall never failes I pray thee accept me.

Furthermore, for the better stirring thee up to pray, reade some Chapter of the Testament, as namely, the sixth of Saint *Matthew*, or some other, wherewith thou mayest heare the promises of God in Christ, to strengthen thy faith.

Take

Take heed of idleneſſe and ſlothfulnes, which is a great hinderance. I know that all ſinnes are hinderances to prayer, but idleneſſe and following the world either for profit or pleaſure, are wonderfull mighty ones.

CHAP. 19.
To pray often.

NEver make account of thy ſelfe as a diligent ſervant of God, if thou doſt not twice a day (at the leaſt) come privately to God, and acknowledge thine infirmities, and confeſſe that thou canſt not pray, and deſire God to give thee grace to doe it faithfully. When thou feeleſt a motion to pray, doe not

not over-ſlip it for any cauſe in the World: for, thou knoweſt not what graces or bleſſings GOD meanes to beſtow upon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delayes, but goe: for the nature of man, of it ſelfe, will never be ſtirred to private prayer: But howſoever thou doeſt, bee thou Maſter, or be thou ſervant, bee thou at home, abroad, or in what condition or place ſoever thou bee, doe not ſleep at night till thou haſt humbled thy ſelfe before God on thy knees in prayer: for night is a time when the World leaves a man (as it were) for a while; and when the World leaves him

him, the Devill hath not ſo much power over him; for the world is a great inſtrument of the devill to worke by. Therefore when the world is aſleepe (as it were) the devils power is weakened, and then bee ſure thou prayeſt to God to deliver thee from the Devill, and from the world; The world is like *Pharaoh*, which by no meanes would ſuffer the Children of Iſrael to goe ſerve the Lord; ſo doth the world, if it know that thou goeſt to ſerve God, it wil bring thee backe againe, if it be poſſible: and therefore it is beſt to pray privately, although thou doe it but weakely; for within a while this weake prayer will

will ſtrenghten greatly thy faith. Pray when the world is a ſleep, for as ſoone as it is awake, it will cry and call on thee, (as *Pharaoh* did on the Iſraelites) to attend it: It wil bring thee more worke ſtill, as hee did to them. And as the Tyrant told the Iſraelites, that they ſhould goe and ſerve their God; but when the time came, hee would not let them, but ſtill found imployment for them: even ſo will the World doe by any that will beleeve it; it wil promiſe at ſuch a time thou ſhalt ſerve GOD; and when ſuch a thing is done, thou ſhalt goe pray: but when the time commeth, it will finde more worke for him ſtill, and will not

not let him goe. *Pharaoh* is the very figure of the Devill, and the Devill calleth himselfe the god of this World, and if the Devill hath to doe with this World, as no doubt but hee hath, then it is certaine that the World will never give us leave to serve God. Our owne nature is as the nature of the Israelites, for they had rather have tarryed with *Pharaoh*, who was the very image of the Devill, and have beene his slaves still, than to have gone thorow the Red-sea, and the Wilderneſse to the promised Land of *Canaan*, which was the figure of Heaven; and even so had wee rather bee slaves and drudges

Num. 1.15

drudges to the World, which will take all from us, and caſt us to the Devill, (as *Pharaoh* would have done by the children of Iſrael) then we will leave the world and all his baites, and goe to our God every day, and humble our ſelves at his foote, and confeſſe our ſelves to bee weake in faith, and acknowledge our frailty, and call earneſtly for the helpe of God to overcome the World for us, and to ſtrengthen us by his power, againſt the devill, the world, and our owne frailty, and wicked fleſhly luſts; and yet except we do call continually to GOD, for his grace and helpe, we can no more overcome theſe, than the

the children of Israel could overcome *Pharaoh*, or got thorow the Red-sea, without drowning: for it was God that overcame *Pharaoh* for them, and also all their enemies, and delivered them out of the Red-sea: and so it must be God that must overcome the Devill and all the enemies in the World, and deliver thee, that thou sinke not in the sea of thine owne sinnes.

CHAP. 20.

Not to neglect private prayer.

WHerefore, I desire you, and every one of yours to the worlds end, that whatsoever service of God you omit, you doe not neglect

neglect private prayer; for many may heare the Word of God, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But private prayer is, to offer thy selfe and thy service to God, confessing thine owne imperfections, and to call to God for his assistance. Now when a sinner by himselfe, calleth his owne wayes to remembrance, and confesseth his particular sinnes, then he seeth what sinne his owne nature is most subject unto, and prayeth earnestly against that sin wherewith he is most infected, and confesseth his owne weakenesse, and

and wondreth at himselfe that hee is not able to overcome that one sinne, as well as hee can some other sinnes of as great force. The reason is this, the nature of man is wholly corrupted with sin, and is good for nothing; as the earth is fit to bring forth nothing but weedes, except it bee digged and dressed, and continually laboured and weeded: yet one weed or other will grow in some part of the earth by nature, which will not grow in another part, though it bee sowne there, but some other weed will grow there, that is as ill; and one weede ouergrowing the ground, is able to make it unprofitable for any thing; soone sinne

will

will rule where another will not, and that one over-running thee, is able to make thee an unprofitable member of the Church: therfore thou must labour by private prayer to overcome it.

CHAP. 21.

Men become worse, for want of using good meanes.

MOreover, as a garden, if it be twenty yeares kept with digging, watering and weeding, and then bee let but two yeares alone, it will become unprofitable, savage, and of no respect: even so, if thou doest in thy youth, or many yeares use private prayer, and hearing of

of the Word preached, and publike Prayer and Fasting, and all good meanes to keep thy earthly body in subjection, yet if thou becommeſt negligent and careleſſe but a while, it will ſoone become ſavage and wilde, and conſequently, an unprofitable member of CHRIST his Church, or rather manifeſt thy ſelfe to bee no member, as the earth will bee no garden: and therefore you muſt have a continuall care of your ſelves. It is not for a ſmall matter that you muſt have this care, but for a great & moſt glorious kingdome, which laſteth for ever, where thou ſhalt enjoy the ſweete and loving preſence of Almighty God, and

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be a member of Iesus Christ, in the Kingdome of heaven, for ever, world without end. Then neither Sathan, nor the world, nor thy owne flesh shall bee able one minute to trouble thee, if through faith in Christ, by continuall prayer, thou once getteſt thither. Neither is it to shunne a little danger that you must bee thus watchfull and wary of your selves, as was drawning in the Red-Sea, which was a figure of Hell; but it is to avoid burning in Hells torments for ever and ever, and being joyned to the Devill, and all his wicked spirits for ever, there to be tormented, and never have rest: and that will be more than a thousand

millions of paines, to thoſe that ſhall enter into theſe torments, to thinke that God hath offered ſo merciſull a meanes, as to ſend his owne Son to endure thoſe paines for them, that they might never have felt them, and ſent them his Word, and willed them to follow that, and that ſhould teach them to follow Chriſt, and Chriſt ſhould bring them to Heaven, and if that the Devill, the World, & the Fleſh, did lay blockes in their wayes, more than they could remove, that then they ſhould call upon him, and he would helpe them over, and make the way in time more plaine and eaſie for them, and yet they would not take a little

paines

paines here, to keepe them from endleſſe paines of hell-fire. Oh, how will they bee tormented, when they know that there never will be an end of their perpetuall miſery? What would they not give? (nay, they have nothing to give, for the world hath deceived them, and hath taken all things from them) but what paines would not they take to follow our Saviour now, if they might. Paines? nay, they would thinke it a great pleaſure, and wonder greatly at themſelves, that they ever could thinke it paines, when indeed it is moſt pleaſant, and moſt comfortable, the moſt profitable and moſt delightfull, yea, and the

most contented thing in the world.

Chap. 22.

To lay hold on Christ is the best thing in the world.

IT is the most pleasing thing, because it brings to sweete contentment to the soule, minde, and conscience of man, that nothing can offend it. It is the most comfortable thing, in regard it so comforteth and strengtheneth the heart, that nothing can grieve it. It is most profitable, for it getteth an everlasting Kingdome to those that get it. It is most delightfull, for it bringeth joy to the whole man. It is most con-

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tenting, for no crosse in the World can discontent it: When as the World on the contrary side are never content, never quiet, never feele joy in their hearts. Though they laugh, their hearts are not quiet, *for there is no peace to the wicked*. And this is the cause that they seeke so much for pastime, and sit up in the night, swilling and drinking, untill they soote sleepe call them to bed, and then they lye downe like brute beasts, never regarding the misspending of their time, nor calling for grace to spend the rest of their dayes better. And yet for all this, in the darke they often feele discontent in their mindes, because they Esa. 38. 22.

doe follow the Devill that wicked ſerpent, which will torment them, and he begins to torment here, and yet they will ſerve him. On the contrary, thoſe that ſerve God, and follow Chriſt, and every night reconcile themſelves unto him, and confeſſe their owne weakneſſe, and pray Chriſt their Saviour to defend them that night and evermore, they feele much comfort in their hearts: for Chriſt beginnes the comfort here, *I laid me downe in peace, and roſe againe* (ſaith *David*) *and the Lord ſuſtained me*. So they which ſerve God, and follow Chriſt, are in peace, for the Lord ſuſtaineth them.

Pſal. 3. 5.

CHAP.

CHAP. 23.

What need there is to speake much of Christ.

IT may be you marvell, my ſons, why I write ſo much of Chriſt. Marvell not why I write; for I wonder that every one which hath heard of him, doth not write what Chriſt hath done for us. For was it not a great wonder, that the onely begotten Son of God ſhould come downe from Heaven, and take our fleſh upon him, and keepe it without ſinne and ſuffer him ſelfe to be buffeted, and alſo to have his face ſpit on, & to be moſt ſpitefully crowned with a crowne of thornes: And being without ſinne, he

bare all our sinnes upon him, and having never offended God, hee bare all the wrath of God, and endured the paines of hell for us; which was due unto us for our sins, and hee hath overcome sinne death, and hell for us, and ascended into heaven to prepare us a place there. And yet hee left us not thus, but hee left his Will and Testament, to direct us the right way how to come unto him. And yet he did more for us than this: for hee taught us in his Word, how we should know when we were out of the way, and how we should returne into the right way againe. And yet hee did more for us than this, hee promised that hee would

would bee with us unto the worlds end, and whensoever wee wanted his helpe doe but call upon him, and he would helpe us. And yet Ma. 28, 26
hee did more for us, hee sent Preachers to call upon us, and to put us in remembrance of those benefits, and so direct us the right way to Heaven to himselfe. And what promises hee hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to shunne hell, it is impossible for mee and all the Writers in the world to write. Saint Ioh. 21. 24
Iohn saith, *If all the things which Christ did, were written, the world would not containe the Bookes.* But I am

ſure, if all the Writers in the world had written what Chriſt had done for us, they could not ſufficiently declare it. If all the Sea were Inke, and all the iron in the world were Pens, and all the creatures Writers, they could never declare the great benefits, the great bleſſings, and the great mercies given unto us in Chriſt Ieſus our Lord and Saviour. What is man without CHRIST, more than a fire-brand of Hell? and what an excellent creature a man is in Chriſt, can hardly bee expreſſed; and yet there are many that are angry becauſe there are ſo many Bookes. Reading good Bookes, worketh a mans heart

heart to godlineſſe; for even as the fire warmeth the Waxe, and maketh it fit to receive a good faſhion; even ſo good Bookes written of the mercies of GOD in CHRIST, are the way to Chriſt, and teach us how to ſhunne the way that leades from Chriſt. But becauſe I would have you Writers of the mercies of GOD in Chriſt; I will tell you what writing of good Bookes doth; it makes the way to Chriſt eaſie to thoſe that deſire to goe in it. And I will tell you who are they that are angry with writing of Bookes: they are ſuch as are ignorant, and the more ignorant they are, the more angry; they are thoſe that love

love the world so well, that they cannot finde leisure to reade Bookes. Saint *John* saith, *Love not the world, nor the things that are in the world: for the love of the world is an enemy to God*: And here you see that they are enemyes to GOD, for they love not to have him so much written of. They that love not Bookes nor Sermons, doe not care so much to know what CHRIST hath done for them, and how they should follow Christ: they are stalled with it: they love the earth: they can talke of it yeare after yeare, and they are never weary. In truth, it would weary a Heavenly-minded Christian to heare

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an earthly minded man, how continually hee will talke of the earth, and earthly things: the very time that hee is in the Church, hee can hardly hold his peace from talking of some earthly thing or other: and the whole Sabbath which God sanctified and rested himselfe; and in mercy to him, commanded him to rest, that will hee never rest from these earthly and transitory things: for heavenly rest hee never respecteth. Truely, I thinke hee meaneth to make himselfe sure of Hell hereafter: For Christ saith, *Hee that loveth the world, is an enemy to God*: and hee that is an enemy to God, can never come to bee an inheritour of the king-

kingdome of heaven, except hee returnes, and reconciles himselfe to GOD, through Christ: and hee cannot bee thus reconciled, except hee leave his earthly affections, and attend upon Christ; For God loveth none, but onely those whom he seeth waiting and attending upon his Sonne; and then the Almighty GOD accepteth him as his Sonne, and bids him call him Father, and whatsoever he needes hee is ready to furnish and relieve him withall: But if hee bee obstinate, and will not attend upon Christ, but attends upon his owne businesse and worldly affaires, God never respecteth him, how many friends soever he hath

hath in the world, nor how mighty ſoever they are; and then are his riches and his friends nothing worth, neither can they doe him the leaſt good as can bee thought of. Now he that loves not writing of Bookes, nor hearing of Sermons, hee hath little leaſure, and leſſe deſire to pray: This, I aſſure you, is true, and his owne Conſcience will tell him ſo much, let him examine it when he will, for Sermons, and reading good Bookes, are the onely meanes to bring a man to prayer, and prayer is the onely meanes to helpe us to the mercies of GOD in Chriſt: For if wee heare Sermons, and doe not pray earneſtly to God, for Ieſus

Chriſts

Christs sake to send the Holy Ghost to inlighten our understanding, and to sanctifie our hearts, and follow that which wee heare, we are never the better, for many heare and understand not; and many understand, and follow it not; But there is none that prayeth faithfully to understand, and for grace to follow it, that obtaineth not, if hee continue in true prayer. The Holy Ghost saith, *Pray always, and in all things be thankefull:* and the promise is made, *Aske and yee shall have*; that is, Whatsoever you goe about, pray to God to blesse it, and thanke God in prosperity, and adversity, or howsoever it pleaseth God

1 Thes. 5. 17, 18. Mat. 7. 7.

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to deale with you; for it comes by his Providence, and therefore be thankefull to God, what crosse soever it pleaseth him to lay upon thee; Doe not as they which rage and sweare at the losse of a few earthly things, but thank God again and again, that it is no worse. If it be but for the losse of some earthly thing, it cannot bee ill for the child of God, for *Iob* never honoured God so much, nor did so much good in the Church of God while hee was rich, as when he was poore: for when hee was rich, the Devill himselfe told God, that *Iob served him not for nothing*. As if he should say, Thou hast given him many blessings, if

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he should not be thankfull, it were a marvell.

CHAP. 24.

The unthankefulnesse of rich men, a great sinne.

OH, this will be a witnesse against many rich men, which receive many great blessings, and yet they bee unthankefull: for the devill thought, that he which received gifts and blessings, could not choose but bee thankfull: and yet when Iob was rich, he never did God so much honour, nor service in his Church, as when his goods were gone: for, before he was a rich man, and lived well, and gave something to the poore: whi

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ſhould hee have done with his goods elſe? And ſo did many more beſides him But when all his good were taken away, hee did not as worldly men doe; he did not ſay. I am bewitched; or, it is the negligence of my ſervants, but he ſaid, *The Lord giveth, and the Lord taketh, & as it pleaſeth the Lord, ſo it commeth to paſſe: bleſſed be the name of the Lord.* And thus he became thankefull for his loſſe. This is a thing that every one cannot doe: and he was ſo patient and thankful, what croſſes ſoever it pleaſed GOD to lay upon him, that hee glorified God in his obedience, and ſhewed that hee loved GOD, and that his love was not ſet on this worldly

worldly wealth so he might have GOD without the world, he cared not: he was none of those that must needs have GOD and the world together, or else they will have none; but he was one that left an example to the whole Church of God to be thankfull and patient.

CHAP. 15.

How to reade with profit.

I Pray reade the story of *Iob*, and not onely reade but gather some fruite out of it. And ever when you begin to reade any part of the Scripture, lift up your hearts, soules and minds unto God, and pray privately or publikely; but of private prayer

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never faile: and desire God for Christs sake, to inlighten your understandings, to sanctifie your hearts, and to make them fit to receive the good seed of his Word, and to give you grace to bring forth fruite to Gods glory: for Christ saith, *In this is my Father glorified, that you bring forth much fruite, and bee made my Disciples.* And againe he saith, *Let your Light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* Here you may see you must glorifie God, and you must leave an example to the Church, that you serve and love God; this did *Iohn*, and I pray God for Christs sake, that you may doe the like; and Ioh. 15. 8.

and that you may doe it, you must pray to God continually, yea, and in private, for his grace and assistance.

CHAP. 26.

The preeminence of private Prayer.

THat is the most excellent vertue and happinesse, that belongeth to private prayer, no man by any means can deprive a man of it. Some have had their Bibles taken away, that they could not reade: Preachers have beene banished, that they could not heare: they have beene separated from company, that they could not have publike prayer, yet private prayer went with them there-

thereby they talked with God, and made all their miseries knowne unto him, and craved his assistance in all their troubles. And this is the greatest comfort that all good Christians have, that no man can barre them from private conference with GOD. Then take heed you doe not barre your selves from it, since none else can doe it, and you know not what need you shall have of it, nor what accident may happen to you in your lives, nor what need you shal have of it in the houre of death. Therefore, if you would alwayes have it, you must alwayes use it, and then you shall see what profit will come by it, and then you will

will bee humbly, faithfully, and familiarly acquainted with God.

CHAP. 27.

The benefit of acquaintance with God.

OH Heavenly and happy acquaintance! For the longer thou vsest it, the stronger will bee thy faith, the humbler thy heart, the earnester thy zeale, and the holyer thy life; and this maketh GOD accept you in Christ, and then thou art thee that Christ speaketh vnto, when he saith, *Aske what you will, and it shall bee done vnto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and grantest thy

Ioh.16.23

thy request. The more humble will thy heart be, because thou seest thine owne misery and corruption, and that all grace and goodnesse comes to thee from God: and this will make thee more earnest and zealous in prayer, and thy earnest and faithful prayer will move God according to his promise, to give thee grace and faith: for the Apostles prayed and said, *Lord increase our faith.* And this grace and faith will worke in thee holynesse of life, and then shalt thou bee able to fulfill Christs saying; *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* Luk. 6. 25. Mat. 5. 16.

CHAP. 28.

How long we have need of private prayer.

NOw that you and every one of you shall have need of private prayer from the very beginning of your life, to the very last hour of your dayes, my owne experience teacheth me: and the Word of GOD, a true witnesse, affirmeth, that we are wholly corrupted by the fall of *Adam*, with sin; and therefore continually we ought to suspect our selves, and to call upon God without ceasing, for his holding grace & assistance in all our actions: for we know that our owne flesh is our owne enemy, and that it is made of the earth,

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and is so heavy and earthly minded, that it can never seeke for heavenly things, without the especiall grace of God; and the devill hath made an entrance into this earthly body, by reason that our own Parents, *Adam* and *Eve*, did take of the fruit of disobedience at his hands, & did eate at his appointment: so that now he claimeth such an interest in us, that none but Christ can keep him out: and therefore wee have no way but to call continually on the Name of GOD in Christ, to assist us with his gracious Spirit, which will keepe away the devill, overcome the world, and conquer our owne flesh, for us.

CHAP. 29.
Who pray privately.

THis is certain, that there are none godly but those that pray privately and truely to God, according to his Word; and there is no ungodly person, no swearer, no prophaner of the Lords day, no drunkard, no adulterer, no covetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of God, that doth pray privately, truely, and faithfully. By these considerations you shall find out the true marks of the children of God: for the wicked can heare the Word, reade, come into publike

like assemblies of prayer: the hypocrite will talke of faith, as if he had come from Heaven; but to goe into a private place; and lay open his heart before God, confesse his owne imperfections, and pray that he may not bee an hypocrite, he is farre enough from it. The swearer, the Idolater, the covetous, the adulterer, nor any uncleane person dare come to God in the Name of Christ, except they leave their wicked waies; and without they bring Christ with them, they cannot come to God; and Christ delights not to goe with those that are continuall breakers of his Fathers Commandements: for Christ himselfe

Mat. 5 19 telleth them, that *he that keepeth the Commandements, and teacheth men so to live, he shall bee great in the Kingdome of*

Psa. 50 23 *Heaven: and to him that ordreth his conversation aright, will I shew the salvation of God*, saith God by the Psalmist. Moreover CHRIST

Mat 16,25 saith, *He that will follow me, let him forsake himselfe, and take up his crosse and follow me*: As if he should say, I am gone to Heaven, and if you meane to follow me thither, you must forsake your selves. I know, this will be a crosse unto you, but you must take it up and follow mee, or else you may not come there.

CHAP.

CHAP. 30.

The way to rule our corruptions.

AGaine, when the children of GOD, who would faine bee with their Father, see that they cannot rule their owne flesh; then with humble hearts they goe to God, and cry and call to him for helpe, that he would helpe to bridle their unruly affections even but for that day, & at night they will wait upon his Majesty againe, and thus they will never leave him; till they feele the Spirit of God working in their hearts, and that will stirre them to continuall prayer. but the wicked wants faith to goe in the Name of Christ;

and this is the cause, there are so many wicked prayers in the world, for they that make them, have no faith in Christ: and without him, they have no promise to be heard: and therefore wanting faith to come to Christ, they goe to the Saints to pray for them, and yet the Saints did never promise them so to doe, neither doe they know whether the Saints heare them or no. Againe, some pray in Latine, when they doe not understand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the spirit, and pray with the understanding also.* Why, say they, God knowes our hearts, wee pray with the

2 Cor. 1. 14, 15.

heart. God knowes indeed that their hearts are vaine and fooliſh, becauſe they do not pray with underſtanding, and therfore they have no promiſe to be heard, and yet they will have a paire of Beads, and tell how many prayers they ſay, though they cannot tell what they ſay. I dare undertake, a Parrat might pray as well as they doe, if it could ſpeake all the words. They pray while they live, that they may goe to Purgatorie; and when they die, they give much goods to others, to pray that they may come out of Purgatorie againe: Theſe are moſt vaine prayers, never warranted by the Word of God. They pray

also to our LADY to helpe them, like as the Israelites prayed to the Queene of Heaven: and as the Israelites prayers were accepted, so are theirs.

But I pray GOD for Christs sake, that you, nor none of yours may make such prayers. And I pray GOD to blesse his whole Church, that their prayers may bee right and faithfull; for prayer is the Key, which openeth unto Vertue. Oh Lord, let not our prayers bee turned into sinne; for then the gates of thy mercy shall be shut against us.

Wherefore wee humbly beseech thee, give us the Spirit of Truth, that wee may pray rightly, which if we

wee doe, wee must needs search the Scriptures, and see there how Christ teacheth his Disciples to pray: *When yee pray, pray unto this manner: Our Father which art in Heaven, &c.* And whatsoever prayer is not on this manner, is wicked and ungodly. And yet here you see there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all such prayers are wicked, and are the overthrow of all those that use them. Mat. 6. 9.

But Christ saith, *when thou prayest, enter into thy Chamber, and when thou hast shut the doore, pray unto thy Father in secret, and thy Fa-* Mat. 6. 6, 7

ther which seeth in secret will reward thee openly: use no vaine repetitions, as the Heathen doe, for they thinke to bee heard for their much babling: but whatsoever ye aske the Father in my Name, that
Ioh. 16 23. will he give you. Aske, and you
Mat. 7. 7. shall have; seeke, and you shall finde; knocke and it shall be opened unto you. If your children aske you bread, will you give
Mat 7. 9, 10, 11. them a stone? Or if they aske you fish, will you give them a Serpent? If ye which are evill, can give your children good gifts, how much more shall your heavenly Father give the Holy Ghost unto them that aske it?

And this was a great mercy in Christ, not onely to bid us pray, but also to promise, that whatsoever wee aske

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the Father in his Name, wee should have it: and he appealeth to our consciences, how wee would deale with our Children, if they aske us any thing, and give us warning, we should use no vaine babling, and telleth us we should aske in one word, the holy Ghost, without the which wee are miserable wretches: which if we have, we enjoy al happinesse and peace, for he must be our Comforter, and bring us unto Christ, & he will bring us unto his Father. Christ also willeth us to aske the Spirit of truth, because he will lighten us, and shew us the way of all happinesse: and because our faith should be strengthened to aske the Holy

Ioh. 16. 13

Holy Ghost, hee also promised us to send him to teach us all things, and bring all things to our remembrance without which wee are like a house which is built faire on the out-side, but there are no Windowes to shew any light at all into it. & then the house is good for nothing because there remaines no thing but darkenesse in it: even so darke is the earth of *Adam*, which wee are made of, that though wee seeme never so faire on the outside, yet if wee have not the Holy Ghost within us, we can never see to finde the way to Christ: and then it is unpossible to come unto the Father, and so consequently wee must needs perish,

Ioh. 16 26

rish; for Christ saith, *No man commeth to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, have no promise to be heard and it shewes that they are not enlightned by the Holy Ghost, to see the way to Christ: and they themselves will confesse that they dare not goe to Christ; which sheweth that they have no faith to beleeve his promises, nor will to obey his Word: For Christ saith, *Come unto me all ye that labour and are laden, and I will ease you.* Here you see that he leaves out none, but cals all sinners unto him; and promiseth that hee will ease them. I humbly beseech God to

Mat. 11. 27.

Mat. 12. 28.

to give you, and every of you to the worlds end, grace to pray to God for the Holie Ghost. And I pray you let mee request you to pray to God continually, to inlighten you with the holy spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you raigne with them, for ever and ever world without end. Which God grant for Christs sake, our onely Mediator and Advocate.

Chap. 21.

The benefit of the Holy Ghost.

Seeing some pray not at all, and others pray falsely, doe ye often and earnestly pray

pray for the Holy Ghost, for I will tell you what hee will doe: he will inlighten you, and unite you to Christ, and give you grace to rule over all your affections, and make you able to bee Masters of your selves: where, on the contrary side, they which have not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so become servants to them: but if you have the holy Spirit, yee shall be able to say to your selves, as the Master saith to his servant, Thou shalt doe this, and thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither

ther shalt thou come in company amongst such, &c. Reason thus; I will overcome thee) by Gods grace, thou earthen Pot-sheard, which broughtest mee nothing, and wouldest thou now confound all these excellent grates which it hath pleased the Almighty God to bestow upō me in Christ? No: by the grace of God, I will rule over thee, or else I will pine thee: I may say with Saint Paul, these are *the messengers of Satan to buffet me*: I will pray to my God to assist me, and *his grace is sufficient for me*. I know thy nature, thou art like an unruly Colt, that if he be pampered, fed, and well kept, he will throw his Master un-

2 Cor. 12 7.

2 Cor. 12.

der

der his feete, and cares not what becomes of him, so hee may be rid of him, and then he runs whether he list himselfe, although he fare much worse than hee did before: even so it is with those that become subject to their affections, the are as hard to bee overcome as a wilde Colt, which many times is like to bee, and sometimes is, the utter destruction of his Master: therefore your resolution must be, to deale with your stubborne and rebellious affections, as you will deale with a pampered wilde Colt, and say unto them, By Gods grace I will not bee over-mattered by you, I scorne to serve so beggerly and so base a slave as thou

thou art, I will bridle thee, and thou head-strong, stout, proud, scornefull, and disobedient, untemporate, unholy, high-minded, froward, covetous, and idle disposition, for there is no goodnesse in you by nature, but by Gods grace I will temper you, I wil make you humble, patient, chaste, quiet and diligent to fall to some labour, you shall never be idle, for that will bring you to nought. And this must be the victory betwixt your selves and your affections, and then the Holy Ghost will teach you to master your selves, and not suffer you to bee subject to every filthy motion of the flesh. Further, *He will teach thee*

all things, and bring all things to thy remembrance; as GOD resisteth the proud, and giveth grace to the humble. He that committeth adultery, sinneth against his owne body, and maketh the temple of GOD, the temple of an harlot. Hee that will not worke, let him not eate. He will give thee faith to quench all the fiery darts of the devill. Therefore pray for the Holy Ghost in all temptations, he will bee with thee in them, and strengthen thee to overcome them, hee will be with thee in the houre of death, when all thy friends, thy pleasures, and profits will forsake thee, and then he will bring thee to CHRIST, and therefore pray for him, and acknow-

Iam. 4. 6.

1 Cor. 9. 18, 19.

2 Thes. 3. 10.

Eph. 6. 16

acknowledge his great mercy in CHRIST, who hath taught thee thus to pray, and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seeke for continuall knowledge, that your prayers may bee according to the Word of GOD; for if they be not such, then are they turned into sinne, and then thou hast nothing to relieve, comfort, or reconcile thy selfe to God againe: for as concerning all the sins that a man hath faine into, through the frailty of nature, he hath beene reconciled to GOD by faithfull prayer; but if your prayers bee not at all, or not as they ought to bee, then all your helpe is vaine.

CHAP.

CHAP. 22.

God accepteth weake prayers.

IT is a very weake prayer that God will not accept, if it bee rightly made. I speake thus much because I would not have you discouraged, and thinke you had as good not pray at all, as pray weakely: for the Almighty God accepteth your obedience and well-meaning, that you will prepare your selves to pray as well as you can; but if thou see thy selfe neglect private prayer, be sure that Sathan hath something to worke against thee: and by this you may understand that there are none that did or ever shall perish, but it was, because either they did

not

not pray at all, or else, because they did not pray as God had warranted them in his Word. Me thinks if I were a man and a Preacher of Gods Word, as (I hope) some of you shall be, and I pray God for Christs sake you may, I surely perswade my self, that, through Gods grace, I should bring many to pray rightly, which now pray unadvisedly, or not at all. But those that have gotten a custome to pray after the invention of men, and contrary to the Word of God; as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they understand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory,

gatory; these, I say, you may pray for, that they may not use such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yet once againe I say unto you, Pray; for you have no promise except you pray. *Aske and you shall have*, (saith Christ:) *He* doth not say, You shall have whether you aske or no: but he saith, *Aske and ye shall have*. Was not this a great mercy of our Saviour Iesus Christ, to profer us, if we would but aske, we shall have? Surely I thinke he were a very unworthie person, that would thinke much to aske a thing for which he might be the better for ever. If a Master would say to his

Mat. 7. 7.

Servant, vvhen such a Lease comes out, aske mee for it, and I vvill let thee have a very good penny-vvorth of it: because thou hast spent thy time in my service, & in attending upon me: therefore I vvould have you get somthing to live upon hereafter to defed the vvorld vvithal, that thou mayest not begge vvhen thou art old: and this vvere a very reasonable thing. Novv the master being a vvorthy man, & fully resolved to doe this servant good, vvhē the time comes, he considers vvith himself at hovv easie rate hee may set the Rent of his Farme for him to live upon, and yet give some attendance upon him still. The time being come,

come, he expecteth when he ſhould aske: but if the ſervant thinkes much to aske, it is ten to one but his Maſters minde will be cleane altered, although he were never ſo fully bent to deale liberally with him, & faith to himſelfe, If it be not worth the asking, it ſhall be worth the keeping: If it be not worth thankes, it ſhall bee worth nothing: and very likely he will thinke worſe of his ſervant than ever he did before, becauſe he would not aske it, and think he is growne proud, and ſcorned his gentle offer. Now, if the Maſter will not give his ſervant the thing ſo promiſed, becauſe hee will not aske him, although in-

deed he ought in Conscience to give him something: for God saith, *Let not thy servant goe away a poore man*: how dost thou thinke thou shalt receive the thing which our Saviour hath promised, upon the same condition, that thou shouldest aske, when thou hast deserved nothing at his hands, but he of his owne free mercy hath bought thee, and paid a deare price for thee, and thou hast done nothing for him, but for thy beggerlinesse, he biddeth thee aske, and thou shalt have? What canst thou look to obtaine, when our Saviour Christ hath precisely told thee, thou must aske, and yet thou refusest to doe it?

it? *Enter into thy Chamber*, ſaith he, *and ſhut thy doore*. Although every place will ſerve, yet it pleaſeth Chriſt to name thy Chamber, becauſe he would have a man without accombrances. Every man findeth one place or other to lodge in; let thē then finde the ſame place, or ſome place elſe to pray privately in. *Shut thy doore*, (ſaith Chriſt) as if hee ſhould ſay, Shut thy ſelfe from the World, and ſhut the World from thee: it may be thou haſt ſomething to ſay unto mee, that thou wouldſt not have the world to heare. Oh the mercy, the wonderfull mercy of Chriſt to man, how he became Man for man! And he knew

the nature of Man, that hee would be loath that every one ſhould know the corruption which was in him: and therefore ſaid, Come to me alone, and ſhut the door, no body ſhall know what is betwixt thee and mee, I know thy ſins already, but I would know whether thou knoweſt them or no; for many a man ſinneth, and knoweth it not, becauſe hee knoweth not my Word: but if thou knoweſt them, confeſſe them to me, and I will give thee pardon for them: and if thou wilt leave them, and canſt aske helpe of me, I wil give thee grace to overcome them: for I have overcome them all for thee, even in thine owne fleſh: and thou,

thou, through my help ſhalt doe a greater vvorke: for thou being a ſinner, ſhalt overcome in thy ſelf, vvhich is a greater vvork than for me vvhich am GOD, and vvithout ſinne, to overcome ſinne: and yet not you, but I your Saviour, vvho dvvel in all thoſe that lay hold on me by true faith, for vvithout me, ye can do nothing; and therefore come to mee, follovv my counſell, come ſecretly, let no body knovv of it, for hindring you, or for feare vain-glory ſhould follovv you; no man ſhall need to knovv of it, for I vvill revvard you openly. Oh the vvõderful mercies of Chriſt to man, never able to be ſet out! He knevv that man

would bee desirous to have it knowne that he served such a worthy Master, as none could serve a better, that every one should say, he served Christ, he served the Son of God, who will bring him to preferment. Every one desireth to have it knowne that he serves a noble Master, and therefore he will weare his cognizance upon his sleeve, that it may be knowne what an excellent man he serves: for it is a great credit to serve a worthy Master, and a man shall be very well accounted of for his sake: but he that serveth a wicked and ungodly man shall never be so well thought of: because his Master is wicked, and he is oftentimes

tentimes ashamed of his Masters doings, so that he will never be a credit unto him; and therefore, never serve a wicked man, although he be never so rich; for the desire of man is to serve a master of credit, and that Christ knew: he knew also that man was loath to have his sins openly known and therefore out of his great mercy, and wonderful wisdom, he appointed man to confesse his sins privately, without which there can be no good prayer. He told man that he should not need to make shew of it unto the world; for he would reward him openly, and make it known, that hee served a good Master in-

The rewards of Christs service are heavenly.

deed; for he vvould give him such graces and blessings, as all that knevv him, should perceive that he had them neither of the World, the flesh, nor the deuil, nor of his ovvn nature: but it should appear they were onely the gift of the Almighty God: He did not promise earth and earthly things you may see; for every venemous earth-vvorm is full of these: the Vsurer, that is as farre from heaven, as it is to hell, vvhere, if he take not heed in time, hee may finde his part, he (I say) may brag of his gold; the Extortioner, vvhom God hates may brag of his silver; the covetous person vvhom God abhorreth, he may bragge vvhat a deale

deale of earth and earthly durt he hath purchased; as the Prophet saith, *They load themselves with clay*, Hee doth not say, God giveth it them, but, *They load themselves*. Among these foolish and abominable people, who the Scripture speaketh so much against, as against no man more, nor so much, I think strumpets & whores, who for covetousnesse sake sell their soules and bodies, and make themselves such filthy vessels in this earth, that it is most loathsome to thinke of, may bragge as well of their Iewels and costly apparell that the World bestoweth upon them, as any other of these covetous wretches, whom God

God abhorreth, and giveth warning that no man ſhall ſpeake well of them: for the Holy Ghoſt ſaith, *Speake not good of the couetous whom God abhorreth.* And that thou maieſt know it is no worldly traſh that God beſtowes on thee: know, that the Deuill calleth himſelfe the Prince of the world, and ſo one would thinke he were: for theſe outward things are moſt commonly beſtowed upon the wicked; but that which God will beſtow on thee, is a treaſure which the wicked ones haue not, nor are euer like to enjoy, except they leaue their wicked wayes, and goe priuately to the Lord Ieſus Chriſt, and lay open their miſerable

eſtate

eſtate to him, and crave his pardon, and grace to live a new life: and then he will give thee the greateſt treaſure that man can imagine, even a moſt heavenly treaſure: he will give thee faith, which will bring thee to the everlaſting kingdom of heaven: he will give thee patience, to beare all the croſſes, and troubles in the world: he will give thee humility, which will fill thee full of grace, and make thee in favour with God and man; he will give thee his grace ſo plenteouſly, that thou wilt ſpeake alwayes the truth, and keepe thy promiſes, though it be never ſo much to thy hinderāce in the ſight of the World. Nay, in the

fight

ſight of the World it muſt needs be a praiſe to thee: for the World ſeeth that every Earth-vvorme can breake their promiſe, or turne it ſo, that it is vvorſe than a promiſe-breaking: for it ſhevveth that they are full of hypocriſie, diſſemblers, and would ſerve the world, and vvould not have the Devill know it; but the Devill will not be ſo deceived: he maketh account the world is his, and he hampereth all thoſe that love it, in chains, and he will have the world knovv it, that it may be a witneſſe on his ſide at the day of judgement: Nay his owne Conſcience will be a witneſſe againſt him at the Day of Iudgement, that breaketh

he danger of breaking romiſe.

breaketh his vvord, even at that dreadfull Day, vvhen the trash, for vvhich hee so lightly regarded his promise, shal be consumed vvith fire and brimstone, then vvil he vvonder, he could thinke it vvould be so long before that Day vvould come, and novv seeing that it is come, he fully perſvvadeth himselfe that his paine vvill never have an end. If thou thinkest, that breakers of their vvord have a room in Heaven, reade the fifteenth Psalme. But vvhat should I speake of a room in heaven, vvhen indeed they ought to have no roome amongst civill men on the earth; Nay, not yet among the Heathen? for it hath beene accounted

counted so great a shame for a man to break his promise, that hee would rather die than it should be said that he were one of those. But pray thou privately & faithfully, and GOD will not onely give thee power to keepe thy promise with men; but thou shalt also have grace to keepe thy word and promise thou hast made to Almightie God, to forsake the Devill, the world, and thine own filthy affections; which will shew openly that thou art the servant of God, and that God hath bestowed his manifold graces and blessings upon thee, as Christ said unto Peter, *Flesh and blood hath not taught thee these things; but my Father which*

16.17.

which is in Heaven. So every one that beholdeth thee will know, that neither the Devill, the World, nor thine owne flesh hath bestowed these gifts on thee, but thy Father which is in Heaven. Blessed bee the Name of Christ, for his bountifull goodnesse bestowed upon mankinde, he did not onely bid them pray, and promised they should be heard, but also told them to whom to pray; and because men durst not goe to GOD alone, he bade them goe in his Name, and promised that he would be there with them, and he would be a Mediator, which none else could doe, and he would make peace between God and them, and therfore any

any might boldly come to him; hee teacheth them vvhere to aske privately, & vvhat to aske: the Holy Ghost, vvithout the vvhich vve are fire-brands of hell; but if vve have him, vve are Saints in heaven, even joyned to Christ, and as his members, and yet he fearing all this vvould not serve, it was his great mercy to shew us more concerning two men vvhich vvere praying, & make us acquainted hovv they prayed, and hovv they sped. Christ saith, *There was a Pharisee & a Publican went into the Temple to pray.* The Pharisee vvas one that thought himselfe a just man, and despised others. The Publican accounted himselfe

Luk. 18. 10.

ſelfe a ſinner openly known. *The Phariſee ſtood up and prayed, and ſaid, I thanke thee oh Father, I am not as other men are, not like this Publican, I faſt twice in a weeke, and give tithe of all that I have.* Now you may ſee who they be that ſay, I faſt, or we faſt: as if they ſhould ſay, I feare it ſhall never be knowne that it is I, or wee, that faſt and pray, and pay tythe of all that we have; and that wee deale juſtly, and keepe the Commandements. *But the Publican ſtood afarre off, and durſt not looke up to heaven, but ſmote on his breaſt, and ſaid, Lord, be merciſull unto mee a ſinner.* Here you ſee, wee muſt humble our ſelves, and confeſſe

fesse our sinnes: for Christ saith, *Hee went away justified, rather then the other: for hee that humbleth himselfe shall be exalted, and hee that exalteth himselfe, shall be brought low.* Also he willeth us, alwaies to pray, and not to wax faint, saying, *There was a certaine Iudge in a Citie, which neither feared God, nor reverenced man, and there was a Widow in the Citie, which said, Doe me justice against mine adversary: but he would not for a time; yet afterward, he said, Although I feare not God, nor reverence man, yet will I doe her justice, lest at the last she chance to weary me. And the Lord said, Heare what the unrighteous Iudge saith. And shall not God avenge*

Luk. 11. 2.

avenge the cause of his Elect which crie and call day and night upon him? And therefore pray continually. And doe not thinke (my sonnes) that I have spoken too much of prayer: for, as I said before, without it we have no promise to obtaine any favour of God, nor yet to be kept from any evill by God, and therefore doe it. You must needs also be thankfull to GOD for his mercies in CHRIST, and most humbly thanke Christ, who hath thus mercifully taught you to pray, and give God thankes, who hath brought you into the world, in such a time, when as you may be taught to pray according to his Word, and I beseech him

him, that you may pray according to his counsell.

CHAP. 33.

No certaine rule for private prayer.

NOw I would have you know, that private praier is for every mans private use, and therefore there is no certain rule, neither can words be set down what ye should say: for though we be all sinners, yet some are more troubled with one sin, some with another, and some are troubled because they cannot be troubled so much with their sins as they desire, which sort Christ calls unto him, saying, *Come unto me all ye that labour, and*

Mat. 11. 28.

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are laden, and I will ease you. But although all sins dvvell in us, and vve are subject to them (vvherefore Christ saith, *Ye had need watch and pray*) yet there is in every one of us, some one sinne that vvill dravv to a head, and beare some rule in us, and vvill not be subject nor subdued to the Spirit, as the Child of God vvould have it: but then hee goeth to Christ, and craveth his assistance, and yet sometimes the sin vvill overcome him, and then he goeth and confesseth his sins againe, and craveth pardon, confessing vvithal his ovvn vveaknes, that he should be overcome of so vile and base an affection. And thus every one ought

Mat. 26. 41

ought to seeke by prayer to God, to get victory of that sin, which otherwise would overcome and destroy him, body and soule for ever and ever.

CHAP. 34.

Divers men troubled with divers sinnes.

SOme are troubled most with envy, some with pride, some with anger, some with Covetousnesse, and some with sloth, &c. All these, with a company that attend on them, set upon every man, but one must be Captaine, then overcome the Captaine, and all the Armie will be discomfited. In warres, if the Captaine prevaile, the Souldiers will ruinate

ruinate even the City: so it is with sin, if the chiefe sinne getteth the victory, it will let in a great number of enemies, that will never leave untill they have utterly ruinated and brought to confusion the whole body and soule of man; and therefore every one ought to pray to God, for help and assistance against his greatest temptation; for if wee overcome that, the rest wil flie: as Saint *James* saith, *Resist the Devill and hee will flie from thee.* And this will bee a great comfort to any man, when hee seeth his enemy cannot triumph over him: then the Devill shall have no cause to laugh in his face; nor the World to jest behinde his

Iam. 4. 7.

backe, neither can his owne affections braue, or upbraid him: but he ſhall haue a greater comfort than this, for by obtaining this victory he ſhall be ſure to be ſeruant and Souldier to the moſt worthy Captaine that euer was. Yet he muſt acknowledge that he got the victory by the help of his Captain; and ſo long as he is a Souldier under him, he ſhall alwaies haue the victory: for the Deuill himſelfe is afraid of this Captaine, the World will flie at his preſence, and thine owne affections will fall down before thee, if he come.

Chap.

CHAP. 38.

Be not hurt by a little temptation.

THere is another thing, which I muſt admoniſh you of, that ye be not overcome of a little temptation, for that is the baſeſt thing in the World: even as if a great Captaine ſhould bee overcome of a meane Souldier, that had neither might nor policy, which muſt needs returne with ſhame to the Captaine. But it is much more ſhame for a Chriſtian, that hath vowed to forſake the Devill, the World, and his own affections, to be overcome by the weakeſt of them all. There be many that thinke, if the

Devill overcome them not in a great sinne, all is well, though that indeed hee set them on worke continually on trifles, & by this meanes keep men in some device or other. He cares not what they doe, so they serve not God, and so he may blindfold them, that they cannot see their own sins. And thus they are in a very dangerous and evill case: and know not what they doe; yet they shadow their folly, that the world may not perceive it, and then they thinke it is well enough. Thus the devil leades them quietly to Hell, and they never know whither they are going, till they come there: even as a winde carrieth a ship, & they that

are in it, know not where they ſhall be ſet on ſhore. For the devill is a cunning Fowler, he will never lay a great bait, where he knows a little one will ſerve the turne, and he is ſo full of policy, that hee ſeeth a great bait would make the party afraid to come neere it: but thus doth the Devill, firſt he giveth a little bait, and ſaith to him whom he meaneth to catch, I warrant thee thou maieſt take this, goe neare it, taſte of it, it wil not hurt thee: many ſwallow a greater baite than this, and thou ſeeſt no hurt come of it: as he ſaid to *Eve*, It is but an Apple, it may do thee much good to bring thee to knowledge, and make

thee like to God. And therefore now wee ſee wee had need ſet a ſpeciall watch over our ſelves, that we may ſpie the Devill, when hee goeth about thus to entrap us in his Engines, with his alluring baits, and returne his baits againe, and when he offereth us any of them, may ſay, I defie thee Satan, and by GODS grace have knowledge that thou art a wicked Serpent, and didſt deceive our firſt Parents with an Apple. I will not play with thy baits, be they never ſo ſweet, pleaſant, or beautifull, I know thy ſubtiltie, and I know that I ſerve a Captaine, CHRIST, that thou art afraid of, and hee will bring

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us to an happier Paradiſe, than thou diddeſt put us out of, and hee will make mee like a god, and renew the image that thou diddeſt decay in us: Thou diddeſt ſcoffe at mee, and ſaidſt; I ſhould have knowledge, when thou wouldeſt have utterly overthrowne mee; yet I have this knowledge, (I thanke the Almightie God for it) that now I can ſee thy Policie, and how thou cameſt to our Parents, when they were alone; thou thoughteſt they could not ſtand by themſelves: but thou ſhalt never finde mee alone; I know I cannot ſtand by my ſelfe, and therefore I draw neare unto my Lord and SAVIOUR IESUS

Christ by faith, and will attend upon him, and wil not leave his Commandement undone, for all thy baites and allurements thou canst shew mee in the World, where thou callest thy selfe Prince, but thou getteſt it by wicked policy, and thou rulest it by a wicked tyranny, destroying the good, and maintaining the wicked, and bestowest thy trash on them, not for any love that thou bearest to them, but to make them thy wicked instruments, that thou mayest doe the more hurt by them.

And as soon as they have served thy turne a while, thou wilt bring them to shame in this world, and ever-

everlasting destructiō in hel fire. And therefore, now I would have thee know, that I have knowledge, and perceive that all these usurping Tyrants have learned all their mischievous policies of thee, using all means they can possibly, to destroy the good, and with their paltry trash which they call their wealth, they winne the wicked to their willes: and when they have their purpose a while, they will picke some quarrell against them, although they have no reason for it, and although they follow their wicked wils never so much, yet in the end they will overcome them.

And so, Satan, doest thou

deal with all that ſerve thee: and therefore thou art an uſurping Tyrant: for the earth is my Lords, who hath made it, and all that is therein, and that which belongeth unto thee, is nothing but that trash, that he careth not for: It is like Tares, and the worſer ſort of graine, more fit to feed ſwine, than for the children of ſo mighty a King as my Lord is, who hath ſuch treaſure for thoſe that doe belong unto him, as thou ſhalt never come neare. Yet this is thy deſpight and envy, becauſe thou canſt get none of it thy ſelfe, thou wouldeſt have me have none of it neither. But thou ſhalt not deceive me with theſe earthly

earthly baits; which one day my Almightie GOD shall set on fire about their eares that love them so well, when themselves shall be suddenly strangled with the smoake thereof: and it makes mee marvell how thou shouldest deceive so many as thou doest with them; for once my gracious Lord drowned them, and all that loved them, and many times he sinketh very much trash in the Sea, that Pyrats might see they shall sinke one day; and all those that sell their soules for such trash except they turn speedily unto my Lord and Saviour Iesus Christ, who is a Saviour, and will save all sinners that turne unto him.

him. But thou art a Destroyer, and wilt destroy all those that follow thee: thou knowest my Lord burnt *Sodome* and *Gomorra*, with other Cities, which were full of this glistring drosse; to shew that he cared no more for it, than Kings doe for Counters: for if he had respected it, he would never have burnt it, and consumed it with fire: Yet thou, Satan, doest deceive worldly wise men, giving thē drosse for gold, which is no better than Copper Counters; and in the meane time thou makest them deceive themselves of an everlasting treasure. Earthly treasure may be compared to glasse, which is so brittle a metall, it can never

neve continue long: for as it might be, now a man hath it to do him good, & in the turning of a hand it is broken, and worth nothing: even so it is with the trash and pelf of this world, and the life of man, which is but a breath; and what can be of lesse power then a breath?

The Scripture saith, *It is like a vapour which appeareth suddenly, and is as suddenly gone againe.* CHRIST saith, *thou foole, this night shall they take away thy soule from thee: then whose things shall these bee that thou hast gathered together?* If our Saviour Christ calleth him a fool, that careth for earthly things, I know hee is a foole; and therfore thou shalt not make

Iam 4.14.

Luk.12.20.

me

me so simple, but thou shalt make me wise, for I will ever be watchful and wary in all my waies, cōtinually attending upon the Son of God, Christ Iesus my Lord & Saviour, that thou maiest not finde me alone, I will also keepe company with the godly, by which means the way of my Saviour will be made more easie for me, for when many godly men are together, they encourage one another to that which is good.

Chap.

CHAP. 36.

Idleneſſe and Covetouſneſſe to be avoided.

NOw though every ſin be a great hinderance to prayer, yet Idleneſſe and Covetouſneſſe are two of the greateſt, and therefore we ought moſt earneſtly to pray againſt theſe ſins, and to take heed of ſuch ſports and recreations, which have no warrant in the Word of God; for many are ſo caried away with idleneſſe and paſtimes, that they can finde no time to pray; and therefore we had need to be very circumſpect, and watchfull over our ſelves, leſt we be ſnared with this part of the Devils policy; for if a man take

take not heed, Satan will fill his heart so full of these vain and idle pastimes, that hee shall never have any regard of preparing himself to pray. GOD saith, *Sixe daies shalt thou labour, and doe all that thou hast to doe;* and therefore be sure there is no time appointed in these sixe daies to follow your idle pleasures and sports: *and the seventh day wee must keepe holy.* The Holy Ghost saith, *Whatsoever is not of faith is sinne,* and thou canst doe nothing of faith, except thou hast good warrant for it in the Word of GOD: and the Word of God saith, *Redeeme the time, for the daies are evill.* And thou canst not redeeme the time with

Exod. 20. 9.

Rom. 14. 23.

Eph. 5. 16.

vaine

vaine recreations. I ſpeake not to barre any from lawfull recreation, but to warne you to take heed, that for a little fooliſh and idle pleaſure, which preſently commeth to an end, you loſe not a glorious Kingdom which endureth for ever. And this kingdom can never be gotten without private, true, and faithfull prayer; for although Chriſt hath already obtained it for us, yet wee have no promiſe of it, except we lay hold on him by faith, which faith wee can never have except we pray for the Holy Ghoſt to enlighten us, and teach us to lay hold on Chriſt. You muſt continually call for mercy and grace; mercy for thy ſin, and grace

to

to serve God. And this I am well assured of, that hearing of the Word preached is the very meanes that God hath appointed for the obtaining of faith, and by no meanes may you neglect that except you will contemn the counsell of the holy Ghost, which I pray God for Christs sake you never may doe. The Holy Ghost telleth you, that *Paul planteth, and Apollo watereth, but God giveth the increase.* You must alwaies have your praiers ascending to the Almighty God, to desire him to send the showrs of his grace into your hearts that the seed of his Word may grow and bring forth fruit to everlasting life.

1 Cor. 3. 6.

Chap.

CHAP. 37.

A dangerous let of prayer.

I Will let you underſtand in my judgement, what is one of the greateſt hinderances unto prayer that can be, but it is ſo cloſe and ſubtle an enemy unto mankind, that I can by no meanes diſcover it ſo well as I would, for it is ſo cunning and ſo forcible an allurance of the devil, that it draweth many more from true & faithfull prayer, than any net that ever he laid: but I cannot well tell, which way to deſcribe it unto you. I cannot ſay that it is altogether Covetouſneſſe: for as *David* ſaith, *If it had beene an open enemy that had done me this diſhonour* Pſal. 56. 12.

dishonour, I could have borne it: So I may say, if it were an open sinne, which would deprive you of this benefit of prayer, peradventure I should finde some way to disgrace it unto you; but it is a thing that carrieth some colour of goodnesse, even amongst them that thinke themselves good, and yet indeed it is starke naught, and deceiveth a multitude, and it frequenteth every place, City, and Towne, and amongst all sorts of people, Husbandmen, Tradesmen, and all kindes of Arts and Professions in the world: so that I cannot as I would, tel you which way to shun it: I would to God it were not among Preachers.

Now

Now, as well as I can, I will explaine it unto you. It is an overmuch care of those things which a man may lawfully use. For man being earth, these earthly things beare much sway in his mind, and especially because they carry the name of lawfull: and so they make a man forget the law of God, and neglect the duty of prayer, the which two things being over-slipped, hee loseth the promise of the Gospell, which is an everlasting Kingdome. And that it is thus, I will make it more plaine unto you, because I hope God will give you grace to shun it, which I desire you may, for Christs sake. Man being earth, and

Satan

Satan being the Prince of this earth, hee labours to ſet mens earthen mindes altogether on this earthen world, which he may eaſily doe; for man being earth by nature, and generally inclined to love earthly things, he is the more eaſily drawn unto this earthly affection. It is even as if a man ſhould run down a ſteep Hill, hee can more eaſily run downe, than goe up ſoftly: even ſo, man can eaſier run after theſe earthly things, thā ſtay himſelfe in a meane. Hee hath nothing to helpe his earthly nature, but grace: which he muſt needs pray for, or elſe hee can never have it: yet doth hee follow the things of earth ſo much, that hee hath

hath no leisure to pray for it. In the night whe he should meditate on the law of God by the appointment of the Holy Ghost, he is thinking of some earthly thing or other, either of this bargaining, or that purchase, or such like: when oftentimes hee might be much more happy to be without it. And me thinkes he that can thinke of heaven and have it, is wel enough: but these kinde of people would have heaven and earth too. It is said, *It is as hard a thing for a rich man to be saved, as for a Camel to creep thorow the eye of a Needle.* And this is the cause of it, his head is so busied about earthly things, that be lawfull, that he for-

Mat. 19. 24.

gets

gets to meditate of the Law of God in the night: And in the morning whē he ſhould pray, before he can ſettle himſelfe to it, his earthly buſineſſe is ſo much, and requires ſo great haſte, that then he cannot ſtay to pray; but if he doe, they are ſuch praiers as ſome offer to their Saints: they ſpeake of God, but their hearts are on the World: ſome are troubled with their Merchandize, ſome with buying and ſelling, ſome coveting to grow rich, ſome caſting to maintaine their families, but their riches are ſo unlawfully uſed and ſo hard a matter it is for them to uſe them lawfully, that it cannot by any meanes bee expreſſed. But the

the moſt mercifull & mighty GOD, hath taught man what to doe in ſuch a caſe, which is to meditate in his lawes day and night, and then he ſhall bring forth his fruit in due ſeaſon, and ſhall know when to ſerve God, and when to deale in the World. Take heed therefore: you ſee what danger you are in, whileſt you are here on earth: for this is a dangerous diſeaſe, and many die of it: and therefore cleaue to the mercies of God in Ieſus Chriſt; which hath given you ſuch warning of this deſperate diſeaſe, ſaying, *Labour not for the meat that periſheth, but for the food of everlaſting life.* Thus you ſee what Chriſt

ſaith, he bids you not *labour for earthly things*, hee tels you, *they periſh*; hee bids you labour for the food of the ſoule, which ſhall never have end. The Holy Ghoſt ſaith, *Bodily labour profiteth little: but godlineſſe is profitable to all things, which hath the promiſe of this life preſent, and of that which is to come.* Here you ſee, godlines hath the promiſe of the life preſent, and therefore I marvell men ſhould refuſe to bee godly; it hath the promiſe of the life preſent, and of the life to come; wheras worldlineſſe hath not ſo much promiſe as of the life preſent, *Godlineſſe is great gaine.* Would you have gaine? then embrace godlineſſe, ſo

ſhal

ſhall you have your deſire; for that purchaſeth a Kingdome, and it is profitable for all things. *Seeke firſt the Kingdome of GOD, and all things elſe ſhall be miniſtred unto you.* Mat. 6.13.

Here CHRIST promiſed, that if you vvill ſerve GOD, all vvorldly things ſhal be given unto you; ſaith Chriſt: *Care not for to morrow, let to-morrow care for it ſelf; the day hath enough with his owne griefe.* Mat. 6.34. Here you ſee Chriſt vvould not have you care ſo much for theſe earthly things as you do. *Caſt all your care upon GOD, for hee careth for you.* Pſal. 37.5. Here you ſee that God freeth you of all your earthly cares, and telleth you that he taketh care

for you, as if he ſhould ſay: Your care can doe you no good, and therefore take none; ſerve me, and I will take care for you: as if a father ſhould ſay to his ſonne, Goe to the Schoole of Learning, ſtudy to ſerve GOD, your King & Country, and I will provide you al things neceſſary, and you ſhal want nothing.

Labour for Learning, or elſe you can never get it; that is a thing which I cannot buy for you, you muſt get it by your owne induſtry and diligent ſtudy, if you will have it: but when you have it, it is more worth than all I can leave you beſides. It will bee a wiſe Maſter to teach you, a

diligent

diligent ſervant to attend you, a diſcreet Counſellour to admoniſh you, a vvitneſſe of the vvel-ſpending of your time, a faithfull friend, and of great account, able to credit thee even vvith Princes: and theſe things cannot by any meanes be gotten, vvithout thine ovvn diligent ſtudy. Even ſo our loving Father in Chriſt, tels us, by the mouth of his Sonne our Saviour, that we ſhould not care for theſe earthly things, for they ſhal be given unto us: but vvee muſt care for the kingdome of Heaven, for that cannot be gotten vvithout care and labouring for: and this is a thing vvorth our labour; this is a Kingdome, and

lasteth for ever; it wil bring comfort to your hearts, even in this life, and bring you in favour vvith God and all good men, and everlasting happinesse, vvithout vvoe, vvant, or end. Furthermore, I vvill tell you, vvhat cause you have to take care for this kingdome: if you lose it, you fall into a pit of everlasting destruction, vvhere you shal be tormented with fire and brimstone for ever and ever, where no man shal ever come out againe; for there is no redemption, and therefore by all meanes possible I advise you to take heed. Christ endured the paines of Hell for you, because he pitied you, and knew you were not able to over-

overcome them. Therefore you may beleeve me, if you could beare all the paines of Hell one houre, and then could bee delivered, you would never come there againe for all the world; nay, you would never love the world, nor any thing that is in it, becauſe they are nothing but baits to draw men to deſtruction. But if the devill get you once there, you can never come back again; and Chriſt will never fetch you from him, for the devill and Hee are enemies, and he is able to live without any of his ſervants: for thoſe that will ſerve Him, ſhall have an everlaſting Kingdome, and live in joy and happineſſe; and thoſe

that will ſerve the Devil, he will torment them in fire and brimſtone for ever.

Now if Satan can get any to ſerve him, he is worthy to have them, for Chriſt wil none of them: and therfore I tell them now, if they come once in Hell with the devil, they ſhall never come in Heaven with Chriſt, for he is juſt, and will not meddle with the ſervants of another. But if any ſee his filthy and baſe wayes, and conſider the miſerable and wretched eſtate it wil bring him unto, and then turne to me, (ſaith Chriſt) and defie the devil and all his works, and ſerve me, I will ſave him: for I am a Saviour, and that is my name, and my glory:

glory: for there is no Saviour but my ſelfe: *I came into the world to ſave ſinners*, but not ſuch ſinners as wil ſerve the Devill: for though there be none in the vvorld but ſinners, yet thoſe that love me, and keep my Commandements, them vvill I ſave: but they that ſerve the Devil, I vvill deſtroy and torment them. Although al are ſinners, yet thoſe ſinners that plucke up their ſinnes, as a Gardner pulleth up his vveeds, and caſt them behinde them, and follow me; although they bee vveake, and feare that they cannot overtake mee, yet I will put forth my hand, & take hold of them, they ſhall not need to feare. The *bruiſed Reede*

will I not breake, and ſmoaking flaxe will I not quench: I came to binde up the broken-hearted, to preach liberty to the captives, and to comfort them that mourne: let all that labour and are heavy laden, come to meē, and I will eaſe them. But thoſe that follow their ſinnes, and are merry and joyfull, and carry them lightly, and never feele any waight in them, they never call for help to beare them: they carry thē wel enough, they daunce after the Devils pipe, they follow the Devill more ſwiftly, than my ſervants follow me: for they follow nature, and the Devill helpeth them forward, and the world is a friend to them both, and they

they like laden Asses follow the devill with his treasure, and make him their lord & Master, and yet some of them will not stick to say, they hope I will save them, although I have often told them, I will save none but my servants, and I will not meddle with them; for if they will serve me, they must cleane forsake mine enemy, the devill, for he is an enemy to me and all mine, and doth all the despight against us that he can, and I will not save him that will serve mine enemy: and therefore let them never presume upon my mercy, for I have told them, that, *The hope of the ungodly shall perish.* Hee that is an ungodly person, a swearer,

ſwearer, a drunkard, a prophaner of the Lords day, falſe in religion, careleſſe in life, and yet hopes to be ſaved by me, his hope is in vain, and grounded upon no foundation; for I never made promiſe to ſave any ſuch: and therefore they have no reaſon to ſay, They hope, I will ſave them, except they ſpeedily return from the Devill and his wayes, and follow me and my wayes, for I have plainly told them, *Hee that will be my Diſciple, muſt forſake himſelfe, take up his Croſſe, and follow mee, and aſſuredly I will ſave him.*

Mat. 16.24

Now tell me then, how would a man like one that ſhould ſerve his utter enemy, and do what his enemy could

could deviſe to hurt and grieve him, and then when he had done all the hurt that he could againſt him, when he could do no more, then he would come to him, and thinke to have a great bleſſing, and a great benefit of him? he ſhould ſurely be deceived. Then with what face can a ſinner goe to Chriſt, to ſave him when he dyeth, who would never ſerve Chriſt while hee lived? Though God had commanded him to caſt all his care upon him, for he would care for him; yet hee hath ſpent almoſt al his time in ſerving the World, the Fleſh, and the Devill.

Chap.

CHAP. 38.

Reasons of casting our care upon God.

I Will tell you great reason why you ought to cast all your care upon God, and none upon the World; for God is our Father, our Maker and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the child, better than the childe; for the childe would surfet if hee might have his owne will: therefore let him be content with that which his Governour wil give him. Another great reasō why we should cast all our care upon God,

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is, becauſe when the Devill maketh all his poyſonous baites, wherewith he draweth an innumerable company of ſoules to hell, he covereth them all with ſome worldly thing or other that they may not ſee the hooke: ſome he covereth with gold, ſome with ſilver, ſome with earth, ſome with clay, ſome with honor, ſome with beauty, ſome with one thing, and ſome with another. He will not lay his baits alike; for he is cunninger thã a fiſher: he knoweth a little bait wil ſerve for a little fiſh, and a great bait for a great fiſh; for a great bait will not ſerve to catch a little fiſh, nor a little bait will not ſerve to catch a great fiſh.

And

And beſides this hee muſt have the alteration of baits, as the cunning fiſher vvell knovveth: but vvith theſe baits he muſt have a ſharpe hooke to take them, and a long line to dravv them to himſelfe. So ſoone as hee ſeeth they have ſvvallovved the ſweet bait, he lets them play a while with it, but before it bee long he dravveth them out of the ſvveet ſtreame, the vvater of life, & throvveth them into a pan of boyling liquor: and as ſometime the fiſher is faine to intangle the fiſhes with his Nets and ſo take them: even ſo Satan findeth the humour of every man, & then he ſearcheth in the World to finde a bait fit for him,

and

and having found the bait, he presently poysoneth it: then he puts in a hooke and a line, to draw him from the pure sweet streame, the water of Life, the Word of God; and then he lets them play a while with the poysoned baits of the World, and even so drawes them to him, and throwes them into a Fornace of boyling Brimstone, whose boyling shall never end. Now, there is none that can keep us from the baits of the Devill, but onely God our Father, our Governour, our Saviour and Sanctifier: and had we not need then to cast all our care upon GOD, sith vvee are in so great a danger, and none can keep us from the Devill,

devill but he? Wee cannot keepe our ſelves from the baites of the devill, no more than Children can guide thēſelves in all their waies, to feed, learne, governe, and cloath themſelves, without the helpe of their father and governor. Shall the children depend onely upon their father and Governour, and ſhall not we depend onely upon our God, that is our Maker, our Father and our Governour? and who, when wee fell from him, and followed the counſell of the devill, ſent his onely Son to die for us, and to endure the paines of Hell for us? The Holy Ghoſt ſaith: *If he hath given his Son for us, wil he not with him give us al things al-*

Rom. 4. 32.

ſo?

so? and yet ſhall we not dare to depend upon him? Is hee not able to dry up the waters of the red-ſea, that thou mighteſt goe on foote dry-ſhod thorow? Cannot hee raine the *Manna*, that thou needeſt not ſtarve? Cannot our God give thee water out of the Rocke? Hee giveth thee water out of the Rock Chriſt every day: Oh that thou wouldeſt receive it! But I know vvhat thou wouldeſt have; thou wouldeſt have Quailes to fulfill thy luſts: for *luſt, when it conceiveth bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death,* Then maieſt thou crie; *O wretched man that I am, who ſhal deliver me from the body of this death?*

Iam. 1. 15.

Rom. 7. 24.

I

I thanke God through Jesus Christ our Lord, it is he that must deliver me from this body of death. And yet thou wilt not follow him, nor depend upō him. Another reason vvhy thou ſhouldſt follow Chriſt, & depend upon him, is, becauſe if the Devill finde thee at any time alone, thou canſt not eſcape his hands, and therefore my greateſt deſire is, that I might perſwade you to caſt all your care upon God, and none upon the vvorld: nay, I pray God that Chriſt may prevaile vvith you, for he hath gone about to perſvvade you already, & told you a reaſon; For he careth for you: and if he careth for you, you need no more care, for

for you ſhall be vvell provided for: therefore obey him, caſt all your care upon him, and care not for thisvvorld: live as hee hath appointed you, labour in your vocatió ſixe daies, and keep the Seventh holy to the Lord, and in al your labour uſe no kind of deceit, nor deſire to bee rich. Do you labour in your vocation; and be ſure you pray morning and evening, and at noon, and at al times, and heare and reade the Word of God, and meditate on that day and night, and followv Chriſt, and take hold on him by faith: let that ye all your care; and for your bodily goods take no care. If you dare not truſt God with your bodies, who feedeth

ſeedeth them as you ſee every day, hovv dare you truſt him with your ſouls, which you cannot vvell diſcern by reaſon of your earthly nature? You have a promiſe for your bodies, if you vvill ſerve GOD, and keepe his Commandements; and yet many dare not truſt him: they vvould ſerve him with all their hearts, if they durſt truſt his Word. If they ſhould loſe their mortall bodies, it vvere but a ſmall matter, for they muſt have an end. And for your ſouls, you have but his Word and Promiſe, upon condition that you followv Chriſt, and take hold of him by faith: novv if you neglect the condition, the Promiſe

is

is void: and yet you ſay, you durſt truſt GOD with your ſoules, when you never goe about to keep his Commandements: you never follow Chriſt, nor take hold of him by faith, nor have you any experience by your bodies, for you never truſt Chriſt. *David* ſaith, *I have killed a Lion and a Beare, and therefore I dare venture on this uncircumciſed Philiſtim.* If hee had ſuffered the Lion & the Beare to have overcome him, hee had never overcome the Giant, and then had hee never beene made the Kings ſonne. So, if thou wilt overcome that great *Goliah*, thou muſt firſt kill the Lion and the Beare: thou muſt firſt overcome the

1 Sam. 17. 34. 35.

the Temptations of the World, if thou meaneſt to overcome the Devill, and ſo be made the Kings Sonne of Heaven.

CHAP. 39.

Againſt immoderate care.

OVr Saviour ſaith, *Care not for to morrow, let to morrow care for it ſelfe, the day hath enough with his own griefe.* Here you ſee that our Saviour pities you, that you will take ſuch care; and willeth you that you ſhould not care for the next morrow, becauſe you doe not know whether you ſhall live till then, or no: ſet Chriſt ſaith, *Thou foole this*

this night will they take away thy ſoule from thee. As if CHRIST ſhould ſay, if thou dieſt with taking care for this World, thou loſeſt the Kingdome of Heaven, and thou ſhalt lie burning in Hell-fire. Then, doſt thou not ſhew thy ſelfe a foole, to take ſo much care for this World, ſince thou knoweſt that Hell-fire is before thee, thy goods are behind thee, and thou knoweſt not who ſhall enjoy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall live or no, or ſpend and waſte them wickedly, as thou perhaps haſt gotten them, or whether they ſhal be other wiſe deprived of them, or no. Pſal. 39. 6

A thouſand wayes may ſeparate thy ſonnes and their goods farre aſunder: thou knoweſt not but that the VVorld may end; thou knoweſt not what ſhall become of thy goods, or whether any body ſhall enjoy them or not: and to ſay the truth, ſome of you make ſure worke, that none ſhall enjoy them; for whoſoever getteth them, were better be without them, if they be not gotten in the feare of God, and then they cannot bee enjoyed in the Faith of Chriſt; for it is not lawfull to have ſtolne goods in thy houſe: and thy goods may bring a puniſhment upon thy children; and therefore thou art a foole to take any care

care at all either for or about theſe things; and thou art a foole, becauſe thou doeſt care, yea, and ſpend all thy care about theſe things. Thou knoweſt if thou doeſt not ſpend thy time in the feare of God, which is but *the beginning of wiſdome*, and in the Faith of Chriſt, which is the end and finiſhing of wiſdome; thou thy ſelfe, thy body and thy ſoule ſhall lie burning in hel fire for ever and ever, and there is no meanes for thee to be delivered. Thou mayeſt turn thee and tumble thee in the fire of Hell, and canſt never get out, and wonder at thy ſelfe, that thou wert ſuch a foole, to take care for thoſe things which thou ſhouldeſt

never know what became of them, and take little or no care for thy selfe, when thou knowest thou shouldst come to this wretched and miserable end, that would never end.

Here, in the World, none dare call a rich man foole, but CHRIST saith, hee is a foole that setteth his heart on those worldly things. But if by taking care for worldly things hee misse Heaven, and fall into Hell, he will call himselfe a thousand millions of fooles, that omitting better things, hee would take care for this World which is worth nothing; nay, it is worse than nothing: for his own conscience will tell him; if hee had

had had nothing, hee ſhould have cared for nothing, and ſo hee might have ſerved GOD, and gone to Heaven: and having ſome thing, his care was ſo much to compaſſe more, that indeed hee had gotten nothing but everlaſting torment.

And now hee knoweth not what to do: ſometimes he thinks, I would I might creep thorow ten thouſand Hels, and be ten thouſand millions of yeares in crawling thorow them, to goe to CHRIST, and then get Faith, and take hold on CHRIST: for hee knoweth now, that none can come to GOD, but by Faith in his Sonne; for the which he would now take all the

paines that could ever be adviſed, to obtaine that faith in the end; and yet hee thought whileſt hee was in this world, that one Sermon in a Moneth would have ſerved him to have gotten that Faith: but he ſeeth hee would not beleeve the VVord of God; for Gods owne VVord willed him that he ſhould not *labour for the meat that periſheth*, but for *the food of everlaſting life*. And leſt hee ſhould doubt of theſe things which God ſaith; Chriſt ſaith, *Conſider the Lilies of the field, they labour not, neither ſpinne they: I ſay unto you, that Salomon in all his glory was not cloathed like one of theſe. If God ſo cloath the*

graſſe

graſſe which is here to day, and to morrow is caſt into the furnace, will he not do much more for you, Oh yee of little Faith! Here Chriſt tels them that will not beleeve his promiſe, and follow his counſell, they are of little Faith. And the Holy Ghoſt telleth us, that *Faith commeth by hearing* of the VVord preached: and, *Without faith it is impoſſible to pleaſe God*: And there were never any ſaved, but by Faith, nor there were never any damned, but for want of Faith. For the Holy Ghoſt ſaith, *He that commeth to God, muſt beleeve that God is, and that he is a rewarder of them that ſeeke him.* Hee did not beleeve that God would provide for him in

this World, and ſave him in the next, becauſe he wanted Faith. And he wanted Faith becauſe his delight was not as *Maries* was, to leave his worldly affaires, and to heare the Word preached. He could not pray that he might profit by the Word preached, becauſe he had no knowledge by the Word to ſee his wants.

He had no knowledge, becauſe he had not continually heard and read the Word, which would have taught him to have knowne GOD and himſelfe. If hee prayed ſometimes without knowledge and Faith, his prayers were vaine and frivolous.

And thus hee ſeeth it was his

his owne negligence that brought him to Hell, because he would not labour for the meat that perished not, and now hee is so vexed at himselfe, because hee did not follow the counsell of our blessed Saviour CHRIST, that tooke such paines for him, and gave him so many warnings, and told him how he should find it, if he would follow his counsell; that he would now, if it were possible, be revenged on himselfe: as *Judas*, when hee had done that which CHRIST had warned him of, and saw that now it could not be undone, he laid violent hands on himselfe, to be revenged upon himselfe. But when they see they

Mat. 27. 4.

cannot bee revenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed: then they will defie Satan, and cry out against the World they loved so well, and say; *Satan* laid all his baites by the things which are in the world, yea, many baites hee laid, and tooke many even with things that were lawfull to bee used in the world by the appointment of GOD, as you shall see. Meate is ordained of God for the nourishment of man; and yet how many doth Satan take with the sinne of Gluttony? And therefore take heed

heed that thou eateſt temperately, *Meate is ordained for the belly, and the belly for meat, but God will deſtroy both them and it.* Drink is very lawfull, yet how many doth Satan take with the ſin of Drunkenneſſe? And therefore CHRIST ſaith, *Take heed leſt at any time yours hearts bee overcome with drunkenneſſe, and ſurfetting, and cares of this world.* Marke this counſell of CHRIST, *Leſt at any time.* As if hee ſhould ſay, Be continually carefull, leſt thou art overcome with ſurfetting and drunkenneſſe and cares of this world, for thou mayeſt ſurfet, and be drunken with any thing thou takeſt care for in this world.

1 Cor. 6. 13

Luk. 21 34

And

And therefore CHRIST saith, *Take no care, and do not say, What shall we eat, and what shall we drinke? and wherewith shall we bee cloathed? for after these things seeke the Gentiles. And your Heavenly Father knoweth, you have need of these things: but first seek the Kingdome of* GOD, *and his righteousnesse, and all these things shall be ministred unto you.* Oh the mercy of GOD, which would tell you that your heavenly Father knew that you had need of these things, and hee would give you that he knew sufficient! *Seeke yee the Kingdome of Heaven, and these things shall be ministred unto you.* Seeke ye the heavenly treasure, and a little of this earthly trash will

Mat. 6. 31, 32.

will ſerve the turne. And if you knew how Satan hath poyſoned all, of the moſt of it, you would bee afraid to take any of it. But if you take nothing but at my hands (ſaith CHRIST) Satans poyſon ſhall never hurt you: but if you begin to bee your own Carvers, Satan will ſo ſawce it with ſweet poyſon, that hee will deceive the wiſeſt worldlings in the world. And therefore ſee you take nothing but at the hands of the Lord; for Satan hath ſpred his net, as the Spider doth her Web. Now the Spider lieth cloſe hidden in a dark hole, untill the ſilly Ely be intangled, and then hee comes and taketh her at his own; and even ſo Satan lyeth cloſe

close untill he see you entangled with the things of this world, and then he claimeth the world, and you and all for his own.

CHAP. 40.

The poyson of outward things.

SEe how Satan hath poysoned all things in this World: as Apparell, with pride; Honour, with haughtinesse; Beauty, with vanity; Recreation, with swearing; Riches, with covetousnesse; a thing cleane against reason: for the naturall man would thinke, that he which is rich, need not bee covetous, and yet it is commonly seene, the more rich, the more

more covetous. yea, and even our vertues, how doth Satan ſeek to poyſon them? As for liberality, how doth hee ſeek to poyſon it with prodigality; and honeſt labour with careſulneſſe? And therefore Saint *John* ſaith, *Love not the World, nor the things that are in the world: for the love of the world, is enmity to God.* Then ſome worldly man will ſay, VVhat? ſhall we doe nothing? Yes: but ſee how ſoon the Devill wil lay a ſnare to intangle thee withall, that thou mayeſt bee idle; the very baite with the which hee catcheth all: for many deſire goods, that they may bee idle; and the Devill hath ſome leaſure to talke with a man, when hee is

1 Ioh. 2. 15

is idle; and idleneſſe bringeth a man to many vaine recreations, and ſo to much eating and drinking, and to many wicked ſinnes. The Holy Ghoſt ſaith, that *wee ſhall give account for every idle word that we ſpeake*: and therefore thou mayeſt not be idle by any meanes. Thou muſt labour ſixe dayes, for GOD have commanded thee ſo to doe: and thou muſt do it, nor for any care thou haſt of the World, but becauſe GOD commanded thee, and thou muſt ſhew thy ſelfe obedient to him; and all thy care in thy labour muſt bee how to pleaſe him, and leave thy ſucceſſe of thy labour to him: and thou muſt be carefull in thy labour

bour, that thou takeſt no care for thine owne profit, not thine owne pleaſure, but how to pleaſe GOD, and then let it pleaſe thee: but be ſure it pleaſe not thee, and offend GOD. And thus thou muſt labour ſixe dayes, and follow the Commandement of GOD, and his example, after whoſe Image thow wert made, and whom thou art to imitate: hee laboured and made in ſixe dayes theſe things for thee; labour thou to obey him: hee laboured and looked over his work, and ſaw it was good: ſo thou muſt labour and looke over thy work, and ſee that it be good before G-OD. Though there are many imperfections in thee, yet be-

cauſe

cauſe thou art reconciled to God in Chriſt, and now ſheweſt thy humble obedience to his Commandement, that thou wilt neither be idle nor yet labour for thine own profit or pleaſure, nor do thine owne wayes, but ſee that thou doeſt thoſe things, that he hath appointed thee, taking hold of Chriſt by Faith; he accepteth them for good, through Chriſt, who hath fulfilled all for thee: for *Obedience is better than ſacrifice.*

1 Sam. 15. 22.

Then alſo thou muſt reſt the ſeventh day: for ſo for thy enſample hee reſted, and commanded thee to reſt that day, and to keep it holy to the Lord, Now he commandeth thee to leave all earthly

buſineſſe,

buſineſſe, and attend upon him, and heare what further inſtructions he hath for thee, how to ſtrengthen thy faith, how to take hold on Chriſt, and how to come to his kingdome.

Now thy care muſt bee, how to learne at his mouth to keepe his Commandements. Now hee will ſhew thee the figure of that everlaſting Reſt, which hee will bring thee to, through CHRIST. Now if thou beeſt not very ready and diligent to attend upon him the Seventh day, thou ſheweſt that all thy labour on the ſix dayes was for thine own pleaſure or profit, more than for thine obedience toward the Lord thy God: for if

if thou wouldeſt have obeyed him in thy labour in the ſixe dayes, thou wouldeſt have obeyed him in the reſt, the Lords-Day alſo. This ſhall bee a witneſſe to thine owne Conſcience, leſt that thou doe deceived, as many bee, who think that they labour all the weeke to pleaſe GOD, when indeed they labour to pleaſe themſelves, becauſe the Commandement pleaſeth their humour better than to keep holy the Lords-Day, and they will be willing to take one houre from the LORD in the morning, and another in the after-noone, or two, it may bee: which ſheweth that their minds and affections are more on the

World,

world, than on the true ſer-ſervice and obedience they owe to GOD.

CHAP. 41.

Prodigality ſet out.

SOme think that the prodigall man taketh too little care for the world: but I ſay, he is a wicked man, and taketh too much care for the world, and too little care to pleaſe GOD. Hee is an idle man, and will not labour ſix dayes. Hee is a diſobedient man, and will not keep holy the Lords-Day. Hee is a waſtefull man, hee will ſpend waſtfully for the vaine-glory of the world, which ſome ſay they care not for: he leaveth thoſe

those things which God hath given him and his Family, without care. Yea, hee is a covetous man, for hee will borrow of others, and spend it wastfully, and never pay it againe. He breaketh the Commandement, which saith, *Owe nothing to any man* Rom.1.38. *but this, that you love one another*: for the Holy Ghost saith, *The ungodly borroweth,* Psal.37.21. *and payeth not againe, but the mercifull man is liberall, and lendeth.*

Some will say, they would pay if they had it: but indeed they will not have it, because they will not obey God, and live as he hath appointed them. They are proud, and will spend so far beyond their Calling, that they

they have nothing to lend to the poore children of God, becauſe they ſpend either upon the wicked, or in exceſſe, when there is no need, or upon thoſe that have, as little, or leſſe need than themſelves. *Such a perſon is worſe than an Infidell, becauſe he provideth not for his houſehold.* God doth not ſay, Becauſe hee taketh not care for his owne houſhold; for all his care ſhould bee to pleaſe God: but hee careth not to pleaſe God, neither doth hee obey God to labour ſixe dayes, and to ſee his houſehold labour: for whileſt hee is idle, or uſing ſome vaine paſtime, out of his Calling, his children and ſervants diſobey GOD, and miſ-

1 Tim. 5. 8.

pend

ſpend their time, and weaken his eſtate, and al through his owne careleſneſſe to pleaſe GOD. Hee ſheweth himſelfe no good Chriſtian; for a good Chriſtian life, is a carefull life: not carefull of the World, but carefull leſt the World ſhould hinder him any way from ſerving of GOD, either in being too negligent in his calling, and ſo provide not for his houſehold, and become worſe than an Infidell; or leſt hee ſhould be coverous and become the man whom GOD ahhorreth. And yet there be ſome ſo ignorant, that they will ſay, The prodigall man beareth a noble mind. But hee beares a wicked mind, and they know not what a noble

noble mind, is that say so. Our Peeres and Princes are called Noblemen, because they beare noble minds, that is, they are vertuous, and temperate, and discreet, governing the Commonwealth according to their Calling, regarding the vertuous, and keeping under the vicious, holding in the Prodigal, who would runne away with a whole Kingdome, if they might have it their way, no Kingdome is able to satisfie Prodigall persons, for their disobedient humour will never be satisfied, because they do not labor to keep the Commandements of God. Some are more affected with this sin than others, but all that are not infected with prodi-

gality, have a disobedient humour, they are undiscret, because they cannot spend when they should, and spare with discretion, when the time is. They are unthanke-full because they doe not heartily thanke GOD for his blessings, but wish they were more. Neither will they be thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a lit-tle prodigally in their ser-vice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed such are not to be about Princes or Peeres no more than the coveteous. Some wise and learned men have disputed, whether the

covetous or the prodigall be the worſt member in the Common-wealth: But I pray GOD you nor yours be none of both: but heare what the Holy Ghoſt ſaith; The covetous is the man whom GOD abhorreth: The Prodigall is worſe than an Infidell. And thus I leave them, and pray to GOD for CHRIST his ſake, they and we may leave both thoſe and all other ſins, and take hold of CHRIST by Faith, and live through him, with GOD for ever and ever.

CHAP. 42.

Difference between an act, and habit of sinning.

NOw you must know this, that the deare children of God for want of discretion, do sometime an act, which may bee called covetous, and yet not upon a covetous humour; and an act that may be called prodigal, and yet not upon a prodigal humour, but for want of discretion at that time: For there is none so discreet at all times, that is not somewhat infected with either of these sins: for we are infected with all sins, and therefore GOD, in great mercy to man, made the Sabbath, or

Lords

Lords Day; so that if a man did in sixe dayes over-slip himselfe, as indeed wee all doe, and did not reconcile himselfe to GOD every night, as we ought to doe, yet on the Lords Day, the Lord calleth him to him, and sheweth him his faults, and wisheth him to bee reconciled to him through CHRIST, and breatheth into his face the breath of life againe, and renueth in him the Image of GOD againe, that was decayed by his sinne, and so he goeth home a renued man. And therefore, I say, and say truely, and all the Writers in the World cannot expresse, what hurt that man, woman, or childe doth himselfe, that doth not attend

on the LORD on the LORDS Day: neither can any man or woman do their ſervants more hurt, than to keepe them from the LORDS Houſe that day. The LORD hath charged thee that thou (if thou haſt any under thee) ſhalt ſee them come, and come thy ſelfe, as thou wilt anſwer it: for the LORD himſelfe is now there prepared to teach thee and thine: and therefore go to him, and goe prepared: *Cleanſe thy heart of all earthly things*; and know that he is there to ſee thine heart, and all thine affections and behaviour. Some will ſay, I would go to the Church, but there will be little. But I ſay unto thee; I feare that thou

thou wilt not learne that little. If GOD for thy disobedience, will speake but a little to thee that day, yet thou hast a great deale to say to him, confesse thy sin, shew thine obedience, bee an example to them which would stay from the presence of GOD, pray for his grace upon thee and them, and the whole Church, and appeale to the promise of God, *When two or three bee gathered together in his Name, bee will be with them.* Pray that GOD may send his Word plentifully for Christs sake, although our sins deserve to have it taken away altogether: seek to doe some good to the poore, although there be but a poore company

Mat. 18. 20

of you gathered together. Move the people to provide themselves a Preacher; tell them of their wants, speake to the Magistrates: mourne to see the Alehouses full, and the Church of God empty.

CHAP. 43.

The service of the Lords day ought to be publike.

SOme will goe to the Church of GOD in the fore-noone, and in the after-noone they will serve GOD at home; but thou canst not doe GOD so great service at home: serve him sixe dayes at home, and the seventh go to the Church of the Lord, if GOD be truely worshipped there,

there, as I pray GOD he ever may bee in our Churches to the Worlds end; and I pray GOD you may be true worshippers of GOD. And alwayes in the Church of GOD, both fore-noone and after-noone, let there be one the more for thee. But of this I warne you, for the love I beare to your soules and bodies; if you cannot get the people to provide a Preacher, which may dispence the Word truely and sincerely, remove you where you may have, and heare the Word so preached: for, *Where the Word of the Lord is not truely preached, the people perish for want of knowledge.* But if you can get a Preacher where you

Prov. 29 10.

dwell, and do good both to your ſelves and others, I thinke it better ſo: for *The harveſt is great, but the labourers are few, therefore pray the Lord of the Harveſt to ſend forth labourers into his Harveſt:* For the true labourers indeed, are not few, but very few: for as the Holy Ghoſt ſaith, *All ſeeke their owne, and not that which is Jeſus Chriſts.* *All*, is taken here, as it is in many other places for the moſt part; for the moſt ſeeke their owne: nay it would ſeeme well, if ſome would bee contented with their own; but they ſeeke more than their owne: if they examine themſelves well, they ſhall find it ſo; whereas the true Preachers

Matth. 9. 37, 38.

Phil. 2. 21.

of

of Gods Word will be contented with leſſe than their own; ſo they may winne ſoules unto CHRIST, they care not. They count all the World dung, as indeed it is, ſo they may be Chriſts, and draw many to him. I hope in God, that through his grace ſome of you will bee Preachers. I pray God, for Chriſts ſake, to enlighten you with his Spirit, and give you grace that you may bee truely godly, and very zealous for the glory of God, labouring by all meanes poſſible to increaſe the glorious Kingdome of CHRIST. And of this bee ſure, if you will loſe nothing of your owne, you will never win many to Chriſt: and marke how the Holy

Holy Ghost saith, *They seeke their owne.* He doth not say, They seeke more than their owne: but, *They seeke their owne.* As if he should say, as indeed he meaneth: They busie themselves about seeking their owne, but in the meane time they neglect the great worke, and the great businesse that I had set them about, to gather together the soules that JESUS CHRIST the Sonne of GOD shed his heart-blood for; and contrary to all reason, they looke for their wages, before they have done their work. Saint *Paul*, which was called to bee a Preacher of the Word of GOD, saith, *Woe to me, if I preach not the Gospell.* But hee doth not say, Woe be to

1 Cor. 16. 9

me

me if I seeke not goods. Hee saith, *Necessity is laid upon mee to preach the Gospell.* But hee doth not say, Necessity is laid upon me to get goods. Yet some of them will say, they must not lose their goods and right; rather they must goe to law for them; but contrary to the Law of GOD, they neglect their duty in his Church, they doe not study how to divide the Word of GOD aright, and to give to every one that which is fit for him. What doth the Holy Ghost call negligent Teachers, but *dumbe dogges that will not barke?* The dogge will bark and give warning to the whole houshold within, if any danger bee neare: but those

Esay 65. 10, 11.

those that should deliver my message unto my people, they busie themselves about their own affaires, they slumber and delight in sleeping; they will not call out to the people, and give them warning of the danger that is neare them; I pray tell mee, or let any man tell me, if he bee a good servant, which will go about his own businesse, and neglect his Masters, or no? No man will account of such a servant, but will cast him off for naught: even so GOD will cast them off for naught that seek their own, and neglect the diligent seeking of that which is Jesus Christs.

CHAP.

CHAP. 44.

The honourable Calling of Ministers stained by worldlinesse.

I Must needs say, I have beene very desirous, and have often begged of GOD, that some of you might bee Preachers; yea, and all of you and yours, if it might please his divine Majesty to bestow such graces upon you, as were meet for so high a Calling. But GOD knowes, I never desired it, because you should get any thing in the World, but because you should get servants to GOD, and soules to CHRIST, and because you might bee so inlightned with the Word, through the

the Holy Ghost working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worse than nothing: for nothing doth no hurt, and the World doth much hurt. *I pray not for the World* (saith CHRIST) *but for those thou hast given me out of the World*: those that though their bodies bee in the World, yet their hearts, their mindes, and their affections are as high as Heaven. *If you bee risen with* CHRIST, *seeke those things which are above, where* CHRIST *sitteth at the right hand of* GOD: *set not your affections on things which are on the earth, but on things which are in Heaven.* I

Ioh. 17 9.

Col. 3 1.

pray

pray GOD for CHRIST his ſake, you may bee of thoſe, which CHRIST prayed for, thoſe which have their mindes and hearts buſied about Heavenly things, and never taking care for the things of the World. Woe is mee, with feare, leſt any of you or yours ſhould love this World: but if it pleaſe GOD that any of you hereafter ſhould bee a Preacher, and love the World, I cannot expreſſe the griefe it would bee to mee, even ſo long as I were in the World. If any of you ſhould aske me, if it were not as evill in another man, as in a Preacher? I anſwer, No; for it is a very dangerous, and indeed a damnable eſtate to love

love the World. I know what I say: I do not say, to be covetous, or desire to be rich, whereby one is moved to use unlawfull meanes to get goods: but I say to love lawfull goods which GOD hath given thee, and to neglect the service of GOD about them: if it bee but in thinking of them: and to be at any time more loath to lose thy lawfull goods, than to go to Law, to the hurt of thy brother whom CHRIST died for: It is a wicked sin in any man, to set a rent or price of any of the lawfull goods or lands, more than thou, in such a case, wouldest bee willing to give, it is a wicked sinne. To let or sell any thing to any man, for sinister

The danger of dealing with wicked men.

ſiniſter reſpects, that thou doeſt not thinke to bee the true and faithfull ſervant of GOD, if thou mayeſt let it well to thoſe that are, is a ſin. But to let a Farme to any that thou doeſt not think to bee the true ſervant of God, but becauſe he is richer or is better able to pay thee, or will give thee more for it, is a great ſinne: *For the earth is the* LORDS, *and all that is therein*, and hee hath ſet thee as a Steward over ſome parts of it, and thou art by his appointment to let it to his children and ſervants that love him; and becauſe many things have many prices, he bids thee deale in all his buſineſſes, as thou wouldeſt bee dealt withall in

in such a case: Hee bids thee *Deale liberally with thy brother, that his soule may blesse thee*: yet thou wilt neglect thy Brother, whom thou seest carefull to serve God in Christ, and let it to one that hath little or no Religion in him, because thou seest that hee can deale more warily in the World, or more easily, as the World calls it, though indeed it bee more wickedly before GOD: yet because thou seest he is more able to pay thee thy rent, thou wilt let it to him, who is indeed GODS enemy, and for whom GOD never made it: for GOD made these things for his Children and his servants: and he doth neither love GOD as his

Iob 31. 9.

his Father, nor obey him as as a servant: neither will he more become obedient to GOD, and serviceable to his Church, if thou let him a good penny-worth: whereas, if hee thrive not of it, hee will raile on thee, and on thy Religion, which is indeed against GOD; for hee knoweth not that it is GOD that giveth power to the goods, and that it is GOD againe that keepeth men short: although sometimes with his mouth he speakes it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberall to the poore Children of GOD, considering their wants as if they were his own: for hee hath

no

no naturall affection towards them, because they are not his brethren. Loe, here thou seest what to doe with thine owne, or as some say, GODS, and thine owne, or as the truth is, GODS, and not thine owne; and therefore thou mayest offend GOD in it: for thou art but a Tenant at the will of the LORD, and art to depart at an instant; yet thou hast a great title under GOD; for thy time, and thy title is good, and lawfully thou mayest enjoy them; yet the love that thou beares unto them is utterly unlawfull, for it is the love that thou beares to these worldly goods that maketh thee to let them to such a Tenant,

as

as will neither serve GOD, nor do good to the poore servants of GOD. The man to whom thou letteſt it may bee a civill honeſt man in the World, for among the Heathen, yea, among the Jews that would kill Chriſt again, if they had him, and hate the Children of GOD, there are ſuch in the World as will deale civilly, and pay at their day, perhaps better than ſome Chriſtian. But if thou beeſt the true child of GOD, thou muſt have a diſcerning eye of Faith, which every one hath not, and know the childe of GOD, from an evill man: neither mayeſt thou judge the other for all that, but pray for him, and hope that, though he be not

not the true servant of GOD now, yet in good time, by Gods grace he may be. Thou mayest not impart the benefits of God, as neare as thou canst, but to those whom thou knowest to bee the Lords true servants, and thou must do it for the love thou beareſt to GOD. Why shouldest thou not love GODS Children much more than any goods thou hast? There is great reason to do it, able to perswade any man, if his heart bee not of stone. For GOD made us most excellent creatures according to his own Image, Satan came by stealth and subtilty, and through envy stole away that excellent Image from us, and made us most ugly

persons,

persons, deformed Devils, so that wee are ashamed of our selves, ranne away and hid our selves, and we were good for nothing, but evill for all things, fit for nothing but fire-brands of Hell, into the which wee are ready every houre to fall, and God hath said, that if we suffered the Devill to deceive us, Hell should be our portion, the Devill stood gaping to receive us: wert thou not in a miserable case. I tell thee, wee were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case wherein hee was, and I am afraid, lest any of you should forget the estate wherein yee were

and so become unthankfull, and fall into it againe. Oh the danger is great! But tell me, wouldest thou not love him that would come and make thee like a God again, and wash away all thy filthy poyson, and deliver thee from the slavery of the Devill, and from the fire of Hell, and set thee in Paradise againe; yea, in such a Paradise as the Devill can never have power to deceive thee? And for thy better assurance, bids thee hold thee by him and thou shalt never need to feare? If thou wouldest not love him and all his, thou wert greatly too blame. But I know now in thy distresse thou doest not make so much question, whe-

whether thou shouldest love him or no; for thou thinkest it unpossible but that thou shouldest love him and all his, and doe whatsoever hee would bid thee. If thou were once in GODS favour againe, thou wouldest not disobey him for all the Devils and Worlds that ever were. But oh the misery! here is the thing: how is it possible that thou shouldest be helped? GOD is thine enemy, the Devill is thine enemy, the World can doe thee no good, nor make thee cleane: for all thy bloud within thy veines is corrupted, thy heart-bloud is become most filthy poyson, and thou art become most ugly, deformed like the De-

vild, and thou art a shame to thy selfe, although no body see thee but thy selfe, and Hell-fire is so bigge, that all the water in the World cannot quench it. This beginning to despaire, thy torments begin to increase, when thou couldst see no way to escape it: but oh the love of God, the wonderfull love of GOD towards thee, never to be expressed, nor for any goodnesse that is in thee, for behold here what a filthy creature thou art; but for the everlasting goodnesse that was in himselfe, his great mercy and wonderfull wisdome, he found a way, even for his own sake, for else Man and his posterity had been burning in Hell-

fire for ever and ever. How did he find a way? hee sent his own Son to wash this filthy creature, man; his only Son, I say, the Son of GOD. And how did he wash him? No water would make him cleane: he washed him with his own bloud, and he sweat water and bloud, with washing of him; yea, he shed his heart-bloud, and gave it man to drink, that it might enter into his heart, and so run thorow all his veines, and so cleanse him indeed. *Mans flesh was corrupted. The Sonne of* GOD *brake his Body, and gave them his flesh to eate, that it might renew their flesh, and that their leprosie might be healed. And the Son of* GOD

Mat. 26. 27

Gen. 6. 12.
Mat. 26. 26

did this indeed; hee brake his Body, and gave it us to feede on: he shed his Blood, and gave it us to drinke, or else we could never have beene cleansed. But woe is me, God would not accept him; he said that man for his disobedience to him, and obeying the devill, must goe to hell, and burne there. Oh the mercies of the Sonne of God, how is it possible they should be shadowed out! for no body can expresse the depth of it, that he would endure the paines of hell for us: he being man, endured them, and being GOD overcame them: hee stopped the mouth of the devill, shut the gates of hell, tooke man by the hand, he having

Ephes. 3. 18, 19. Gal. 3. 13.

washed

washed him, and endured the paines of Hell for him: hetakes him by the hand, I say, and leads him to his Father, hee accepts him in Christ. Oh the mercies of GOD in Christ, that are never able to bee set out by man! Man through his fall wrought his utter ruine alone by himselfe: Christ the Son of GOD, hath wrought his recovery alone by himselfe, without the helpe of any, and set man in a farre better estate than he was before: for now hee hath given him the hand of Faith to hold on him, that he may never fall: before, man was alone, but now he is joyned fast unto Christ by Faith. Now what hath Man to

Ioh.4.21.

Eccle.7.29

Ioh.7.16.

Ioh 11.25.

Mat.16.16. Mat.11.27

do? To follow CHRIST, and take hold of him by Faith. Not that man deserveth heaven by following CHRIST, no not by his Faith; but he taketh hold of him, which hath deserved Heaven for him, and brings him thither and setteth him in a glorious place, by GOD his Father, and GOD accepteth him in CHRIST, and taketh him at his hands. *No man commeth to the Father but by me* (saith CHRIST.) Now ought'st not thou in conscience to love, obey, and follow his counsell, that hath done this for thee? And to love all his children and servants, better than the children and servants of thine utter enemy the Devill, who was not only

ly enemy to thee, then, when hee first corrupted thee and thy seed, but he is utter enemy to thee still, and not only an utter enemy to thee, but also to CHRIST thy Saviour, and will by all meanes hinder him, and impoverish his Kingdome, and if he can possible, he will bring thee from CHRIST to Hell againe? And wilt thou enrich his Kingdome for a little goods, (which CHRIST never bade thee get) who is an utter enemy to thy Saviour, and seeketh by all meanes to impoverish his Kingdome, to speake against his Word, to scoffe at them that follow him; yea, often stoppeth their mouthes that would gladly speak on CHRISTS

side, saying, If thou art altogether on Christs side, thou art not *Cæsars* friend, and wilt not inrich his kingdome?

Joh. 19.12.

Thou knowest when thou inricheſt Satans kingdome, thou weakeneſt the Kingdome of Christ, in that thou weakneſt thy faith; for thou canſt not in faith part with any of thy goods to one whom thou doeſt not thinke the ſervant of God in Christ, and *What ſoever is not of Faith is ſinne*. And I prove this unto thee thus: When thou loſeſt the favour of GOD, and becommeſt a bond-ſlaue of the Devill, thou loſeſt all the bleſſings, which GOD in mercy hath made for thee, and beſtowed on thee. But they

Rom. 14.23

they did not then fall to the Devill: but did fall to the Lord, whose they were; for they were not thine before, but the Lords, and therefore thou couldst not lose nor forfeit them to the Devill: yet thou hast lost them from thy selfe, and they fell to the Lord, who lent thee them so long as thou didst serve him: but the Devil finding thee possest of them, claimeth them now; not that hee hath any right to them, but like an usurping Tyrant, and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slave, and all thy goods to bee at his commandement, but thou hast nothing

to

to lose but thy life, and that thou losest, but CHRIST redeemed thee. Take heed therefore; for as an usurping Tyrant, who having gotten once possession of a Kingdome, will ever after lay claime to it, and will use all the meanes he can to get it againe; and the first possession is not only a great light to make him get it the easier; but also he maketh him, if he get it again, to keepe it more strongly, and fortifie it with a mighty power, and keep watch and ward in it, that he will never lose it again: So will the Devill; and therefore take heed thou deale not with any of the servants of the Devill, nor by no meanes in which his

Kingdome. If a noble and worthy minded man, who hath great possessions, passe by some puddle, wherein hee should see an Harlot casting away her own child, if he should enquire for the father, and find, that contrary to Nature, he were runne away from his own child, leaving it to utter ruine and destruction; if this noble-minded Gentleman should take up the child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed and taught those things which it were fit it should learne, and when hee came to be a man, hee should say, I found thee thus and thus, and seing no body had care of thee, I tooke

thee

thee up, and ever since maintained thee in good estate; and now I would have thee acquainted with my affaires and busineſſe, for I meane to truſt thee with thoſe things that I have: for ſo it is, my King calleth for me, and the affaires of my Country require that I ſhould neglect mine owne buſineſſe, and attend upon them; wherefore I leave my Lands, Lordſhips and Tenements with you in truſt, till I come againe: let them to my friends, and let them penny-worths, that they may well live upon them: let your own friends ſome part of them; deale ſo in it, as at my comming home I may find you faithfull. Now if this ſervant

ſhould

should neglect his charge, neglect his owne ffriends, and his Masters, and go for a little more rent, which his Master cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the Lands and goods of this noble Lord, would bee ready to bid him bacward at his returne home, and to strike at him with his owne sword; judge you, would not this Lord thinke he had dealt very evill with him? Nay, would not every honest man that should but heare of it, think and say that he had dealt most vildly with so good a Lord and Master, and that hee were never meet to come in the

company of an honest man again? Thus hath CHRIST dealt with us; When our wicked Mother, and ungodly Mother, *Adam* and *Eve*, cast us into the puddle of sinne, and ranne away and left us there, where we should never have been able to have gotten out, Jesus CHRIST the only Sonne of the High and Mighty GOD, our mercifull Lord and Saviour came by, and washed us, and brought us up in his own cost and charges, and we have nothing but from him; he taught us himself, in all good doctrine: and being gone to overcome that enemy of the King and Countrey, he hath left his goods with thee, bids thee, to deale

well

well with his seruants, and let them good peny-worths and deale not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and sell, marry and giue in marriage with them: yea and thinkest because thou findest them more rich in the world they are better for thee to deale withall, and yet they are the utter enemies of thy LORD, and will be ready at his comming to bid him battell, and strike at him with his own sword. 2 Cor. 6. 14

CHAP. 45.

The right vse of goods.

HEre thou seest, what cause thou hast to loue Christ and his seruants: and how

how thou oughtest not to love thine owne, but to use it, as the Lord hath appointed thee, whose indeed it is. If thou dealest not with thy Lords goods and Lands as he hath appointed thee, art thou not in a great fault? surely thou hast nothing to say for thy selfe; save to appeale to his mercy, confesse thy sins, and amend thy life. But if a Preacher, whom GOD hath inlightened to see what hee was out of Christ, and what hee is in Christ, and hath willed him to tell the people from his mouth, how hee and they would now behave themselves inwardly in their hearts, and outwardly in their goods and substance: if he, I say, whom

Tit. 2. 8.

whom God hath set upon a hill, to give light to many: if he, I say, whom God hath given much unto; and of whom much shall bee required: if he, I say, whom the Sun of understanding should arise upon: nay, if he, I say, in whose heart the glorious Sonne of God should shine, will darken his glory with the thicke cloudes, or rather thicke clods of this earthen world, his fame is great: but what did I say, darken their light? nay, they darken the light of the Gospell, that all should see and goe by: nay, they darken the glorious light of the Son of God, and eclipse his Glory; whereas *they should draw many unto* Christ by their liberality and

Mat. 5. 14

Luk. 12. 48

1 Tim. 4. 16.

an true preaching, they drive many from Christ, by love of their own (as they say) and by their idleneſſe and negligence in preaching (as I ſaye) and I ſay this love of their own, as they call it, is a thouſand times worſe in them, and doth a multitude more of hurt, than in other ordinary men, who love the World as well as they, but there are not ſo many that look on them, and God hath not ſet them ſo high as he hath done the Preachers. And the reaſon why the Preachers are many times overcome, is this, becauſe the enemy doth bend all his forces againſt them, not unlike the enemy of the Iſraelites, who ſaid, *Fight neither againſt*

against more or lesse, but against the King of Israel. So our enemy the Devill, hee fighteth neither against more or lesse, but against the Captaines of the Church, namely the Preachers; for hee knoweth, that if they bee once overcome, then the whole Army will soon be confounded and brought to nought. Be you all upholders of them, which by no meanes can be done, but by prayer: for as our Preachers should pray for all, so all should send up their prayers to Almighty GOD in the Name of his Son, to send his Holy Spirit into the heart of the Preachers, to sanctifie them throughout, that they may be holy in body and

mind

mind following the example of our Saviour Christ, who said to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Jews, *Peter, Peter, Satan hath desired to winnow thee like Wheat, but I have prayed that thy Faith faile not.* Againe, S. *Paul*, appointed by the Son of God to be chiefe Preacher to the Church of the Gentils, witnesseth of himselfe, saying, *The messenger of Satan* [illegible] *to buffet me, but I be-* [illegible] *the Lord Jesus that hee* [illegible] *depart from me.* Now in [illegible] great combats [illegible] the Devil and [illegible] of God, [illegible] is the wea- [illegible] Tempter is [illegible] I ear- nestly

nestly intreat you, let your prayers always be sent up to GOD, through Christ for the Preachers, and [illegible] in high places, that so they continuing firme and [illegible]fast, your faith may by them be more confirmed.

And the blessing of GOD Almighty, the Father, the Sonne, and the Holy Ghost be with you all, for [illegible] time, even unto the end of the World.

Amen.

FINIS.